

Sept./Oct. 1996 • \$3.00

# RAZATECA



**Inside:**  
**A National Movement**  
**"A Day of Resistance"**  
**Peace & Dignity Run • Mi Quinceañera**



# MADRES DEL ESTE LOS ANGELES

SANTA ISABEL



**CELEBRATING 12 YEARS**

**OF COMMUNITY EMPOWERMENT  
THROUGH EDUCATION AND AWARENESS  
OF POLITICAL, SOCIAL, ENVIRONMENTAL,  
AND ECONOMIC ISSUES.**



On Saturday Oct. 12 1996, *el Día de la Raza*, hundreds of thousands of Latinos will gather in the nation's capital. To the *grito* of "*¡Somos Parte!*," we will celebrate our Presence, our Contributions, our Culture and our Language. With this historic first ever *Raza* march on Washington we will serve notice to the world that we will no longer allow our peoples and communities to be ignored, trampled upon or mistreated. On this day let us join in Protest and Prayer, let us Recommit ourselves to the fight for Human Dignity. Join your local Community Marching in Solidarity with Human and Civil Rights Struggles Everywhere. Help build bridges—not blockades *¡La Lucha Sigue!*

Be a Part of History!

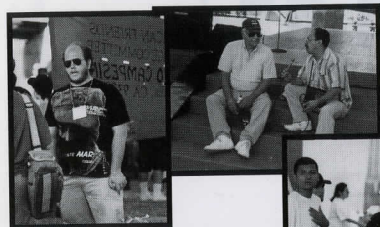
*Educación • Justicia • Dignidad • Libertad • Idioma • Cultura • Respeto • Lucha*  
For More Information Contact: Juan José Gutierrez in DC, 202•296•1200

DC Offices of the Coordinadora '96 provided by the IUE, AFL-CIO  
International Union of Electronic, Electrical, Salaried, Machine & Furniture Workers, AFL-CIO.



# RAZA TECA

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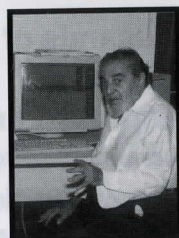


### PROFILE

#### Octavio I. Romano V

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#### El Andar Todavía Anda...

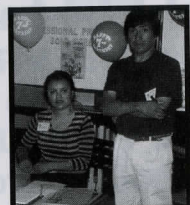
"El Andar magazine is a product of a group of students, community activist, and artist from Santa Cruz who recognized the lack of publications written to reflect the fast-growing Raza population."

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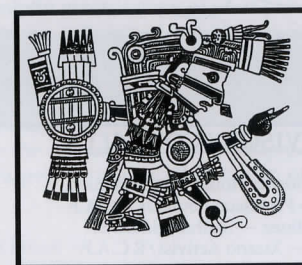
"We are not taking the test to get the highest score and brag, we are taking the test to challenge ourselves and move on to a challenging career."

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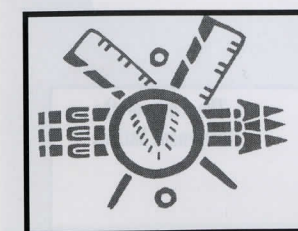
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## Magazine Staff

### PUBLISHER

Jesse Razo

### EDITORIAL TEAM

Danny Calvo • Kandi LoBese  
Dr. Maria Luisa Alaniz

### EXECUTIVE CONSULTANT

Dr. Consuelo J. Rodriguez

### CONTRIBUTING WRITERS

Dr. Randall C. Jimenez • Arturo Villarreal  
Maria Elena Ramirez • Rodrigo Torres  
Renee Arana • Chuy Varela  
Luis "Nacho" Quinones • Morgan M. Rosales  
Enrique Dominguez • Jenny Marie Luna  
Justiniana Barela • Richard Soto  
Ulisses Sanchez • Sandra Carranza  
Sandra Herrera • Refuse & Resist  
Carlos Jimenez • Gina Valdes  
Pedro Arroyo • Jose Cobos  
Octavio De La Rosa • Gloria Mendoza  
Marcos Gutierrez • Consuelo Manriquez  
Gloria Ortiz Luna • Stacy Sanchez  
The March • Chale Committee  
Maria Rusbi Vargas • Irene Serrano  
Ethriam Brammer • Victor Carillo  
Harold O. Terezon • Paul A. Alfaro

### FIELD REP

Alberto Verduco • Maria R. Vargas

### STUDENT COORDINATORS

Denise Cuenca

### GRAPHIC DESIGN

Stacey Goncalves • Daniel Chacón  
Morgan M. Rosales • Danny Calvo

### ARTISTS

Laura Molina • Eddy Perales

### PUBLIC RELATIONS

Sandra Herrera • Eduardo F. Lopez

### ADVERTISEMENT & MARKETING

Sandra Carranza

### ACCOUNTING EXECUTIVE

Kandi LoBese

### LEGAL COUNSEL

Marco E. Lopez  
Attorney At Law  
Two N. 2nd St., Suite 1100 • San Jose, CA 95113  
(408) 294-1059  
Fax (408) 294-7102

### DIRECTOR OF DEVELOPMENT

Steve Hernandez

### PHOTOGRAPHERS

Bert R. Razo

### email/Fax

email: razateca@aol.com  
http://www.infinex.com/~razateca  
Fax: 510-537-1495

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## A Letter from the Editor

To: La Raza, La Mujer, the activist, the Indigenous peoples, and people of all colors.

I would like to extend my apologies to all those that have endured any and all errors that were incurred in the July/August issue of RAZATECA Magazine. It should be noted, that our errors are not done intentionally. While we do remain in our infant stages, we are on the road to perfection, but polishing comes first.

In our Third (3rd) Issue, we bring to our readers "A Day of Resistance" in our cover story from San Diego, CA. We dedicate our centerfold to our indigenous peoples, that found themselves in the County Fair and to our young women the passage and rites of their 15th birthday. Once again, we would like to Thank You, the readers, for your support.

— GRACIAS RAZA ! ....

### MISSION STATEMENT

RAZATECA is an Indigenous publication for the enhancement of our Raza and for the advancement of our native causes. RAZATECA is a political magazine of critical thinking on political, intellectual, cultural, social, and economic life in AZTLAN and beyond. WE are progressive and bring forth social activism towards our human struggle in the XICANO-MEXICANO self-determination. Essential to this process is to educate, work, and inform our youth, La Mujer, the students—La Gente — the Indigenous peoples.

RAZATECA PUBLICATIONS was created through a grass-roots mobilization that has established a professional staff who are ready, willing, and able. Also, RAZATECA, is guided by a counsel of RAZA Elders. For the record, RAZATECA is a Xicano owned and operated organization.

Sincerely,  
Jesse Razo  
Publisher



### RAZATECA ADVISORY COUNSEL

Charley Trujillo — Chusma House Publications  
Jose Montoya — Xicano Professor, Founder R.C.A.F.  
Elizabeth Betita Martinez — Author/S.W.O.P.  
Ricardo "Mo" Favela — Xicano Activist/R.C.A.F.  
Enrique Dominguez — Xicano Activist  
Dr. Maria Luisa Alaniz — Professor/Writer

Front cover illustration: W. R. Garcia  
Chicano Mexicano prison Project

The Unity of the  
Indigenous Nations

## Letters to the Editor

RazaTeca:

I just bought a copy of your magazine, which was great I might add. Do you have subscriptions available? If not, can you list some of the places where it's sold.

I purchased a copy at the San Jose flea market. I live in Pittsburg which is 60 minutes away. See my dilemma?

Can you help a man out?

Thank you,  
Chente

\* \* \* \* \*

RazaTeca Staff:

Felicidades! Upon the long needed arrival of a magazine such as yours. I became a subscriber to your magazine as soon as I heard about it, and the magazine has lived up to all of my expectations. It is such a great feeling to see Raza come together to publish a magazine that addresses Raza issues and experiences. The indigenous gente have long needed a medium to express themselves, and RazaTeca is it! Keep up the struggle that overcame the odds in order to empower our Raza!

Muchisimas Gracias,  
Alex Villa  
San Jose, Calif Aztlan

\* \* \* \* \*

Hey Raza lei su revista y meda mucho gusto saber que hay mas gente como yo aya afuera. Con el sentimiento unico de ser parte de las Raza porque mientras noseamos gabachos siempre sermos divididos como Chicanos, Mexicanos etc. Ya lei toda su revista y la verda me parece mu interesante espero que sigan publicando mas articulos porque la Raza necesita y debe estar informada.

PICHU 2

\* \* \* \* \*

Dear Editor de RazaTeca:

First off I'd like to compliment you and your crew on the excellent job with putting out the magazine. I was surprised and honored to receive your July/August issue as a gift from a friend. I find RazaTeca to be very educational as well as entertaining! Also I'd like to comment on a few words that were sent in for a dedication, it read: "RazaTeca achieve your goal and out shine Lowrider." Wow! I have to agree with that 100%. As a subscriber to Lowrider Magazine it breaks my heart to read some of the letters that are sent in by "School Teachers" saying that are using Lowrider Magazine as a text book to help Spanish speaking students learn English. In my opinion I only find Lowrider to be entertaining and somewhat positive. Which is why I'm grateful for your magazine being out. And yes, achieve your goal and out shine Lowrider within the educational dept. Hopefully then teachers will take a notice to RazaTeca and find it will be much more helpful in the classrooms! Gracias and peace throughout Aztlan !

Melissa Venegas (VSPW)

RazaTeca:

The name is Angel Ureno, I'm 15 years old, living in Anaheim.

All I have to say is that we all share the same home and existence is a fact not a right! I'm Hispanic, both my parents come from Mexico, but I'm not into that Chicano Power, I consider myself from the human race. I know everyone is angry at the government but we have to rise above the mentality. Have positive thoughts and don't let negativity overcome you. We don't need rules to survive just common sense and means to subsist. Another thing I have to say is that "Gravity breeds illegality cause it always brings you down on someone else's piece of ground." People these days don't even think about the environment and how pollution will soon kill us off. Technology has only brought us to the brink of annihilation. Progress seems like backwards lies cause we all started off with paradise, leave your mark on the world by leaving no mark at all. Just be like Christ. Jesus Christ was a revolutionary also but with positive thoughts that's why the government killed him, he was a threat to the government.

We are all world citizens.

Angel Ureno  
Anaheim

\* \* \* \* \*

RazaTeca:

I would like to thank you for your never ending efforts in bringing out Raza imgaes in a positive way, and more importantly the substance is rich in cultura. I hope that you keep up the good work and that Raza begins to see the light.

Que Viva La Raza!

Maria Huerta  
Denver, CO

\* \* \* \* \*

Dear Quetzalcoatl:

I am writing in regards to your religious section, and I would like to say it was ok. But Jesus Christ is our savior, and we should not worship statues. I have seen worshiping around the Quetzalcoatl statue and I cannot understand why Raza continues to do this. I hope and pray for the betterment of their soul.

In the name of our Savior Jesus Christ.

\* \* \* \* \*

If you would like to respond to any of our editorial letters please send them to:  
RazaTeca's Readers Forum "Sin Fronteras"  
P.O. Box 611870  
San Jose, CA 95161-1870.



# Poetry

## Poemas

### Thoughts

of

the

Heart

Soul

and

Mind

#### Guacala

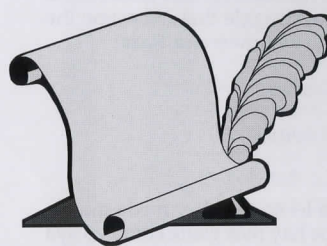
Guacala is the mustard my sister puts in her menudo.  
It's dirty underwear found under the bathroom sink  
because my baby brother just couldn't wait that long.

Guacala is like wechala.  
Another pochoism sprouting  
like home-grown de este lado.

Guacala sounds like something I could do with my dog.  
But it's really more like the steamy pink puke puddle  
of hairy grass and dogfood he left in the living room

Guacala is the urine smell of money.  
It the green color of an INS uniform.  
And the face of the 104th Congress.

-Ethriam Brammer



#### Burning Together

Some days San Diego breezes cool thoughts  
of inland valleys where people burn  
double hell

white sun  
insecticides

sprayed only hours before nine year old Guadalupe  
and her family

pick cauliflower at dawn  
eyes jumping  
turning  
stomach heart

How long must Guadalupe's stomach turn  
and mine  
and yours

who ate cauliflower for dinner last night  
herbicide feast  
slowly burning insides  
until cells rebel

How much longer must we burn  
inside and out  
body and mind  
children and earth  
before all rebel

Cauliflower eaten today  
leaves bitter taste of metal  
burn of excess silver on the tongue

-Gina Valdes  
Comiendo Lumbre/Eating Fire



#### sin tetulos #13

somos  
la semilla  
de una cosecha latente  
a dura penas cultivada

somos  
ciudadanos desterrados  
sin patria y sin bandera  
pero no sin enemigos

somos hombres y mujeres  
combatientes creadores  
de un presente sin mendigos

somos  
chicanas  
y chicanos  
somos

-Victor Carillo

#### five hundred and three

five hundred and three years  
of exploitation,  
racism,  
torture,  
discrimination,  
upon our race.  
unprecedented,  
for our father is the sun.  
our complexion brown,  
taking after our mother, earth.  
our eyes, hair black,  
as the gown of our beautiful guardian of the  
night.  
our people,  
breathtaking as our land.our forefathers,  
as magnificent as their legacy.

five hundred and three years  
after instilling a better way of life,  
disease,  
slavery,  
rape,  
death.

five hundred and three years  
of negating our race,  
our culture,  
our language,  
our past,  
our land.

five hundred and three years  
of pain,  
suffering,  
frustration,  
tears,  
and bloodshed.

five hundred and three years  
of love hate relationship,  
despising our people,  
our culture,  
our ambition,  
our advancement,  
But love to mess us over  
to maintain supremacy.

five hundred and three years  
too many for our people.  
five hundred and three years  
too many to try to unite our people.  
five hundred and three years  
is a long time to endure in hell.

-Harold O. Terezon

While lying here in my cell tonight,  
unable to sleep, my mind runs riot.  
I review my memories from my past.  
and wonder why times gone by so fast.

I think of the days when I was a child,  
just a carefree kid out running wild.  
My thoughts of the future were often shattered,  
by things of the present that didn't even matter.

As I grew older my ways were the same,  
I had the idea life was only a game.  
So to win I cheated, but instead I lost,  
and as a loser I'm paying the cost.

But as I ponder these thoughts in the night,  
and begin to see my past wasn't right,  
I plan for a future that I hope will be  
a way of life that will keep me free.

-Ignacio Villalobos

#### Mi Padre's Padre

I remember my grandfather at the age of seventy;  
Strong and working, not like other old people  
who seemed to sit most of the time.  
Those bright early mornings with cloudless skies  
surrounding the last bright star. I can picture  
him dressed in brown like the dirt he worked in.  
silent dawn on the weekends:  
birds chirping their hungry stomachs wants,  
dew's scenting the morning air sweetly to smell.  
Quiet road awaiting their first feel of rolling tires,  
bright sun rising and him working on the earth;  
pulling the weeds, breaking the ground  
so its insides could taste the tasty dew  
and catch a breath of fresh air.  
Sun warming, providing light so greenery will thrive.  
Giving new life to the sturdy ground  
Thanked by the star opening roses  
of yellow, pink, white, and red.  
I was up to watch the morning cartoons.He would come  
in after Bugs Bunny & Friends,  
adjust the Stetson upon his head and greet me warmly,  
"Buenos Dias, Po-lo-nio".  
That's all I could ever understand. Language,  
a barrier between us, but his smile and handshake  
were always the tools to bring the wall down.  
I remember thinking that I would want  
to grow old like he did. Not like the old people who sit  
but like my Fathers Father, alive and healthy  
with a wrinkled face of time  
and hands that work the earth to life.  
But here I sit,  
drowning in music,  
longing for the peace he now has.  
Adios Abuelito

-Paul Andrew Alfaro



## August/Agosto

Saturday, 31 - Sept. 2  
Feria Mexicana — Help start a new tradition, join in the 1st ever in the USA Feria Mexicana at the Santa Clara County Fairgrounds, Labor Day Weekend.

## September/Septiembre

### THURSDAY, 1st

**WELCOMING RECEPTION FOR: JOHNNY SPAIN** 7:00 p.m. @ 50 Fell Street, San Francisco, CA New College at California School of Law.

There will be a book reading and signing, by **Lori Andrews and Johnny Spain**. Books available for purchase. The reception is free and open to the public. For further information - Call (415) 437-3493

### SUNDAY, 1st

**10 TH ANNUAL DELANO CAR & BIKE SHOW** — 12:00 Noon to 5:00 p.m. @ Delano Memorial Park  
\* **Move-in time** 6:00 a.m. to 11:00 a.m. \* **Dance** 8:00 p.m. to 11:00 p.m. — \$5.00 entry fee. \* **Admission** \$7.00 - 12 & under Free  
For further information contact - **Wanda @ (805) 849-3006**

**THURSDAY, 5-21 @ 8:00 p.m. (Sunday, Sept. 8 shows at 7:00 p.m., Sunday, Sept. 15 @ 2:00 p.m.)**

\* **Previews:** 9/ 5-6 @ 8:00 p.m. \* **Opening night:** 9/7 @ 8:00 p.m. \* **Pay - what - you - can:** 9/15 @ 2:00 p.m.

**Teatro Vision presents a Chicano drama:**

**LA VICTIMA** 529 South Second Street (between William / Reed) Downtown San Jose - City Lights Theater

**LA VICTIMA:** is a drama depicting the experience of three generations of a family on both sides of the U.S. - Mexico border.

**TICKETS:** \$8, \$12, \$15 for opening night. Students and group discounts available. For more information / Tickets; call Teatro Vision @ (408) 947-8227

## Saturday 7th - October 13, 1996

**Estrellas, Escaleras, y Corazones Art Exhibit** d.p. Fong Galleries - 383 South 1st St., San Jose, CA  
A group exhibition with artists Pilar Aguero, Antonio Castro, Richard Godinez, Frances Paragon-Arias, Carlos Perez, Lisa Ramirez, Ernest Regua, Joe Bastida Rodriguez, and John Gilberto Rodriguez. Reception to be held Sat. Sept. 7 from 5:30-7:30 p.m. Gallery days and hours are 1:00 p.m. to 6:00 p.m., Wednesday through Sunday. For more information please call 408-298-8877

Monday, 9th

**Latino Youth Meeting** 5:30 p.m.

San Jose State University Chicano Resource Center

3rd Floor Wahlquist Library at the corner of San Fernando & 4th.

Wednesday, 11th

**HCCSC Expo De Americas Trade Show** 5:00 p.m. - 7:30 p.m.

Veteran Building, 1351 Maple Avenue, Santa Rosa, CA

Latino businesses who want to get maximum exposure. HCCSC is currently seeking sponsors at the Gold level-\$2000.00, Silver level-\$1000.00, and Bronze level-\$500.00. Call the Chamber office for more information at (707) 526-7744.

Sunday, 15th - Oct. 2nd

**Leo Limon: El corazon de la ciudad buscando el amor.**

Self Help Graphics will be presenting a visionary solo exhibition of East LA artist Leo Limon at Galeria Orta Vez. Leo's artistic expression projects La Raza in a new information age that is indigenous in relation to culture, philosophy and psychology. For more information call (213) 881-6442.

Wednesday, 25th

**National Latina Empowerment Series**

For more information call the Latin Business Association at (213) 721-4000.

Thursday, 26th-28th

**Ballet Folklorico de Mexico**

(Dorothy Chandler Pavilion)

For more information call the Latin Business Association at (213) 721-4000.

## \*Fiestas del 16 de Septiembre\*

Los Angeles, CA (Olvera Street)  
13th, 14th, & 15th (Day & Evening)  
Information: Call (213) 625-5045  
Admission: Free

San Jose, CA (Almaden & Park)  
Sunday, 15th (Day)  
Information: Call (408) 279-1775  
Admission: Free

Oxnard, CA (Old Oxnard High School)  
14th & 15th (Day- 10 a.m.- 9 p.m.)  
Information: Call (805) 486-0266  
Admission: \$2.00

Gilroy, CA (Downtown)  
Sunday, 15th (Day)  
Information: Call (408) 842-6436  
Admission: Free

Modesto, CA (I & 12th Street)  
Saturday, 14th (11:30am-12:30pm)  
Information: (209) 575-2597  
Admission: Free

Merced, CA (Merced Fairgrounds)  
Sunday, 15th  
Information: Call (209) 722-1507

## October/Octubre

Saturday, 5th

**"Dia de la Raza"**  
377 Belmont Ave., Redwood City @ 10:00 a.m. - 5:00 p.m.  
Sponsored by Radio Z (92.7), Associated Students of Canada College & Young Leaders. Food, Arts, Crafts, and Carnival.  
For more information call (415-366-9340)

Wednesday, 9th

**Pride Celebration & Parade (Day)**

San Jose, CA (Guadalupe River Park)

For more information call (408) 279-1775

Admission: Free

# How to Beat La Migra at Their Own Game

by Luis "Nacho" Quinones

**M**igra got you down? Constipation a problem? Bueno, there are plenty of remedies for constipation, so this column will deal instead with how to deal with the border patrol/migra (although the problem is similar). In this age of "in your Chicano face" immigration reform, it will be Raza who will be the targets, especially as political candidates position themselves for re-election. As it is said in U.S. political circles, "Promote a little hatred against immigrants and receive the votes of those prejudiced white masses."

In order to make life more tolerable (even though we hate what la migra represents), here are some tips on how to deal with being stopped at a border patrol checkpoint and prevent being harassed:

\*When the border patrol asks you, "Can you identify yourself?", do not look in the mirror and say, "Yes. That's me." La migra is not trained to have a sense of humor.

\*If the border patrol agent is a Chicano and he asks you your citizenship do not say, "I'll tell you my citizenship if you tell me yours." As you know, Chicano border patrol agents are always trying to impress their Anglo bosses, so be careful.

\*The border patrol believes that the manner in which you dress determines if you are a suspicious character. La migra will be impressed with men who wear a three-piece suit when driving through the checkpoint. Women should also dress nicely, but conservatively. They'll wave you through without any questioning (although they'll be jealous because they can't afford the same clothes).

\*Be extremely careful with automobile bumper stickers. Remove bumper stickers which say, "La migra sucks," "Brown is Beautiful," "The Border Patrol — Can't you get a real job?," "Hang Pete (Pee Wee) Wilson," and "Shove your Prop. 187." Instead have some "spare" bumper stickers which you will display

**\*Take your mother along on all trips and have a tattoo on your left arm which reads, "I Love My Jefita."**

as you approach a border patrol checkpoint which will say stuff like, "Support your border patrol," "We love la migra," and "My country—love it or leave it." The border patrol will actually salute you as you drive by. Of course, carry a few brown paper bags as you are sure to vomit several miles down the road.

\*If you drive a lowrider car, have your car horn adapted to play "Yankee Doodle Dandy." Border patrol types don't generally like lowriders, but with this catchy tune, you will be tolerated.

\*Take your mother along on all trips and have a tattoo on your left arm which reads, "I Love My Jefita." Border patrol agents are very lonely people and they figure anyone who loves



his/her mom is all right with them. Try not to laugh as they wipe a tear as you drive by.

\*Chicanos who wear bandannas are almost always singled out as radicals or trouble-makers. If you must wear a bandanna, make sure you are wearing a jogging suit with an athletic logo. In this way, they'll believe that you are an exercise nut.

\*You may act Anglo, German, Irish, English, Japanese or Black...but do not act Mexican. This is an element the migra is trained to harass. If you need lessons on how not to act Mexican, I'm sure there are plenty of Hispanic types in your community who are experts at not acting Mexican.

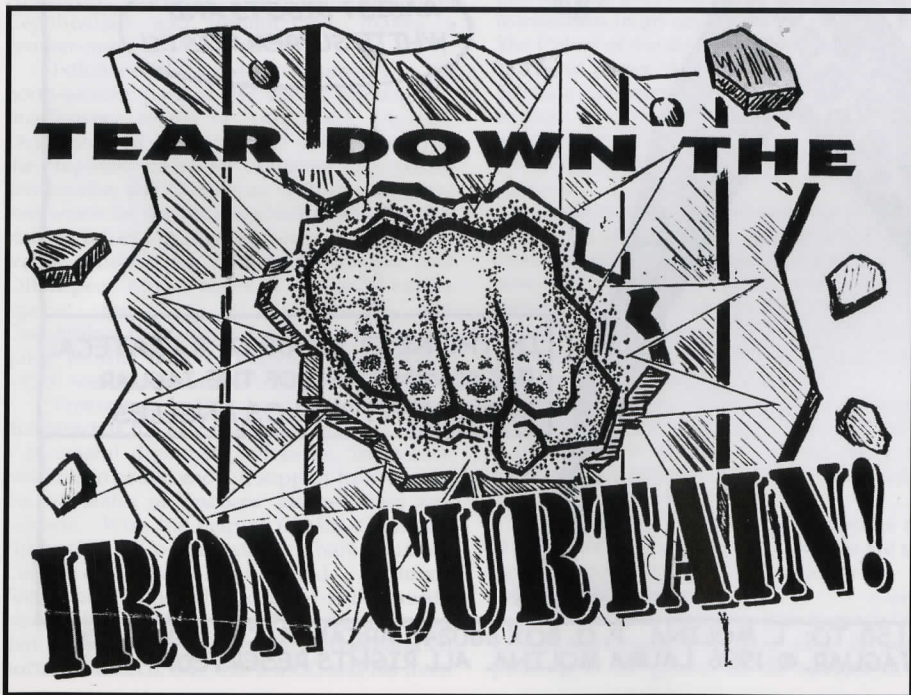
\*When approaching a border patrol checkpoint it is advisable that you listen to an FM station with classical music. Border patrol agents don't know anything about classical music, but they'll perceive this as sophistication on your part.

\*Do not tell the agent that his uniform makes him look like the cartoon character "Dudley Do-right of the Mounties." The agents tend to be quite sensitive to criticism.

\*If you have children, here are some tips. Have them recite the pledge of allegiance at the checkpoint. If this doesn't work have them salute a dollar bill, which is the true symbol of the United States anyway. If you have a child under one year of age, teach the child not to say "goo, goo, dah, dah," with an accent. A red, white and blue diaper will also work wonders in preventing la migra from harassing you and your loved ones.

The above are simply offered as suggestions. Be as creative as you wish. Remember that border patrol agents are people who can't find a job anywhere else in society, so understand the condition of these mentally and socially underprivileged people.

\*Luis "Nacho" Quinones is a high school teacher in Bayard, New Mexico.





**TWILIGHT OF THE 20TH CENTURY:  
REGRESSIVE LEGISLATION AGAINST IMMIGRANTS TURNS CALIFORNIA  
INTO A POLICE STATE. AS MORE AND MORE PEOPLE OF COLOR FALL  
VICTIM TO THE PRISON-INDUSTRIAL COMPLEX, CORPORATE CRIME  
AGAINST THE ENVIRONMENT AND THE WORKING CLASS GOES UNCHECKED.**



OUT OF THE HEART  
OF AZTLAN INTO  
THE NEW AGE,  
COMES A WOMAN  
WARRIOR DEDICATED  
TO THE STRUGGLE  
FOR SOCIAL JUSTICE,  
HUMAN RIGHTS, AND  
MOTHER EARTH.



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**THE JAGUAR!**

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WHITE SUPREMACISTS!

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# Cuauhtlalli

by Morgan Rosales

When the Mexica (Aztec) Capital, Tenochtitlan was founded in 1325, power in the micro-world of the valley of Mexico-Anahuac and the surrounding areas were shared by three lakeside cities: the Tepanec capital Azcapotzalco to the north-west of the lagoon; Coatlichan, the chief city of the Acolhua, to the east, and Culhuacan to the south.

Arising as a kind of superpower, the Tepanecs, were intent upon swallowing up their neighbors one by one. The Tepanec Empire was started by Tezozomoc of Azcapotzalco, who used his military genius as well as diplomatic skills to strangle the valley into submission. As tribute, the Mexica people sold their services as soldiers to the powerful lakeshore city-states.

Tezozomoc had overthrown the cities of Tenayuca and Culhuacan, with the help of his Mexica servants. The city of Texcoco, now emerging as the leading city of the Acolhua people, was the only power left in the immediate vicinity which could even hope to stand up to him.

The war between Tezozomoc and Ixtlilxochitl, the Ruler of Texcoco, is of crucial importance in the history of Mexico-Tenochtitlan. Texcoco stands first as adversary for initiating the rebellion against the imperial government of Tepaneca in 1414, and later as leading partner with Tenochtitlan for the fight for freedom and independence against the Tepanec Empire in 1428.

Tezozomoc, in 1414, mounted a frontal attack at Texcoco for one year, which after some successes, was repulsed.

Ixtlilxochitl, supported by the Acolhua allied cities of Huexotla, Coatlichan, Chiauhitla, Tepetlaoztoc, Tetzonyocan, Tepechpan, Chiucnauhtlan, Acolman, Ahuatepec, Acolman Ahuatepec, Tizayocan, Tlallanapan, Tepepolco, Cepohuallan and Tollantzinco, makes a counter-move in 1415.

Ixtlilxochitl's forces first marched in the north-eastern part of the valley, burning the pro-Tepanec towns of Axapochco, Otumba, Otompan, and Xaltocan. He defeats, in 1416, the Tepanec cities of Aztacan Quemecan, Temazcalhe, and Quemecan. Advancing north-westwards he fought a big battle near the city-state of Tollan. In 1417 he then wheeled southwards, crushing the centers of Xilotepec and Citlaltepec. After a series of successful battles against the forts of Tepotzotlan and Cuauhtitlan, the army of Texcoco arrived at the gates of the Tepanec capital Azcapotzalco, which was besieged for several months.

Tezozomoc, in 1418, hard-pressed, decides that attack is the best method of defense. After a successful diplomatic offensive, Tezozomoc was able to gather enough support from among the city-states of Texcoco's alleged allies and subjects. With the help of Chalco, Otompan, Huexotla, Coatlichan, Chamalhuacan, Coatepec, Itzapallocan, and Acolman, Tezozomoc launched a counter-strike north-eastwards toward Texcoco. He slyly pretended that his plan of attack would be concentrated north of Texcoco; this was a trick, and his main

objective lay to the south. At the same time a relieving force of troops from the heartland of the Tepanec domain force-marched southwards passing the city of Azcapotzalco, turns north-eastward and outflanks the Texcocoan defenders. The decisive assault was carried to Texcoco itself!!

Like an unstoppable river, the Tepanec soldiers pour into Texcoco's downtown area focusing their attack on Freedom Square. The Tepanec knights and Mexica divisions split up into many special units to reinforce the Tepanec shock troops.

In a room lit by the doorway, Ixtlilxochitl's intense eyes well with tears, he radiates fear as he sits at a table. In the background, the roar of The Battle of Texcoco rises and falls. His hands slightly shake as he gathers himself and stands up. Officers yell outside of the doorway. Soldiers barge into the room carrying a strategist by his arms and legs, dumping him next to the other three dead strategists. Ixtlilxochitl, petrified, turns away from the bloody body and looks at the soldiers anxiously, waiting for him. His hands nervously gather his Battle Plan codexes and he slowly walks toward the doorway.

From the top of the white-washed government building, Ixtlilxochitl emerges. Walking toward the giant multi-colored war banners at the parapets, he pauses and is met by his generals and their aides. The noisiness of battle is deafening and Ixtlilxochitl is astonished by what he sees. Overlooking Freedom Square, it is completely besieged. The largest palace is in flames, and thick columns of smoke billow from the public buildings and houses all across the city. Barrages of whizzing arrows fly in all directions. Fleeing civilians clog the road to their hilltop stronghold. Through the smoke, Mexica warriors swarm the Religious Temple. The city banners catch on fire, crumbling on the temple as the city defenders are overthrown. Below, cheer after cheer goes from both armies' fearlessness in an ocean of struggle and strife. The Colors of the divisions can be clearly seen: Texcoco's Brown is swamped within a lake of Tepanec Mustard. The Mexica Turquoise brigade is charging around the back of the Municipal building as its blazing roof collapses with a loud crack, sending up a million glowing embers.

Ixtlilxochitl crumples his codexes in his hands. He then turns to Tzontecochatzin, his chief general of the Texcocoan Army, whose eyes, nose, and mouth are so coated with grime and sweat that he can barely recognize him.

The feared Mexica Red brigade backed by the Tepanec Jaguars are storming up the main staircase of the government building.

The Texcocoan soldiers at the building's parapet edge are firing fierce arrows downward. General Tzontecochatzin's dirty and sweaty face contorts as he yells at Ixtlilxochitl, "Run! Take your son!"

The surging Mexica front line opens fire. A rain of darts, spears, and fire-arrows are shot upward with tremendous velocity at the Texcocoan officers.

Ixtlilxochitl turns to his teenage son, Prince Nezahualcoyotl, in a state of panic, pointing to the garden on the summit of the

government building, "Run up that tree, now!" Prince Nezahualcoyotl runs for his life and hides within the thick foliage.

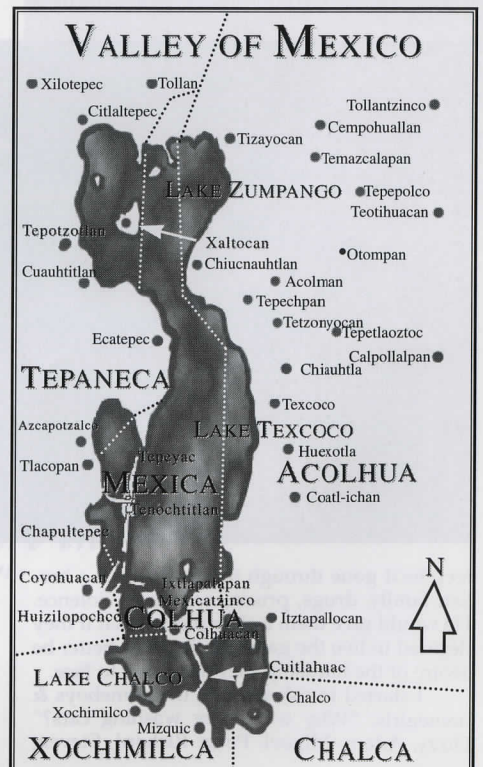
Pandemonium. Two shrieking armies come violently colliding together. Soldiers fire arrows into each others faces and bodies not an arms length apart. There are dart shots, spear thrusts, obsidian sword whacks. Soldiers going down on their hands and knees, spinning around, throwing out their arms. It's complete anarchy. everybody fights everybody else. No battling platoon fought together for long, two or three soldiers fought one Texcocoan warrior, then, as they turned to fight as a unit again, they were attacked.

Prince Nezahualcoyotl can see a dozen Jaguar soldiers hack their way up to Ixtlilxochitl, who swings his sword across a Tepanec shield that blocks at it. A Tepanec knight jumps on Ixtlilxochitl's back, wincing as he is stabbed from behind. General Tzontecochatzin turns to help, a club swings across his face, he sinks on top of Ixtlilxochitl. Tezozomoc's elite champion warriors emerge. Walking through the smoke, the fierce and frightening figure of Tezozomoc appears in slow motion. Tezozomoc pulls Ixtlilxochitl up and looks at him face to face. Letting him go, Ixtlilxochitl's body flops lifeless onto the bloody trampled mass of dead. The knights take Ixtlilxochitl's weapons, military uniform insignia, and chop his head off.

Tezozomoc walks to the edge of the government building, throwing the decapitated Ixtlilxochitl to the Tepanec soldiers below, who savagely dismember it.

By witnessing his fathers brutal slaying, Prince Nezahualcoyotl vows revenge against the Tepanecs.

(to be continued:)



\*Ethnic areas and cities within and adjacent to the Valley of Mexico accessible by easy marches over gentle terrain.



# Moses (Pops) Cordero

By Enrique Dominguez

I live off Leeward St. and at the corner of Leeward & Story there is a Quick Stop Mkt., it's not that far from where we live and it's very convenient especially if we're only going to buy a soda, snacks or for other people smokes and beer. It also became a regular hang out for neighborhood homeboys, with the telephone being next to the market, it's very convenient. There are two Barrios known as "Hoyo Palmas", and "Capital Park Locos", their divided by the street named Story Rd. They are two Barrios known to have conflicts so the police consider all the youth around that area to be a gang member, especially if you wear red colors even if it's a forty-niner T-shirt, tattoos, etc. There are those who are potential, wannabe's, those who are down for the barrio, and also hard-core members. So most of the time all the people around there are treated the same, if they're Chicano, Mexican, gang member, there's just nothing positive.

But on July 7, 1996, I decided to go to the Quick Stop to get a soda before a meeting in Berkeley to discuss about a "Peace & Dignity Run" that started from Alaska and is running to Mexico City. When I stopped there I noticed alot of tack-down, tattoo homeboys and home-girls including my own sons and daughters doing a car wash for \$3.00 a car trying to raise money to help pay for the burial expenses of Moses (Pops) Cordero. I was aware of this veterano O.G. (old gangster) and how the local neighborhood youth would talk very highly of him also how he would look out for them if they needed a place to stay a while, a meal, even his shirt. Most of all he would listen to them about their concerns, stresses, or when they would have conflicts with their parents since most of them had no father image. They would express that Pops didn't claim to be per-



fect, he'd gone through the hard life of a broken family, drugs, prison, and gang violence. He would give them a clear picture that if they decided to live the gangster life, they better be aware of the hardship they are going to face.

I started to ask some of the homeboys & homegirls, "Why were they washing cars?" Dizzy, Adam, Miguel, Peter, Richard, Steven,

Becky, Catrina, Ofi, Stella, Juan and many more and they all just about said the same thing "Pops cared about us, he listen to us, we couldn't fool him, he was a homeboy from the old school, Pops cares about those nobody cares for".

I saw about 40 to 50 youth and older people including my wife washing cars, the first day they raised more then \$1800.00. It was amazing. There were about 4 or 5 different Barrios working together washing cars. People came from different barrios and from all walks of life as well as from different Razas to have their cars washed or just to drop a few dollars or to show support for the family, who needed to give Pops a decent burial but most of all of how Pop's crossing over brought his family together.

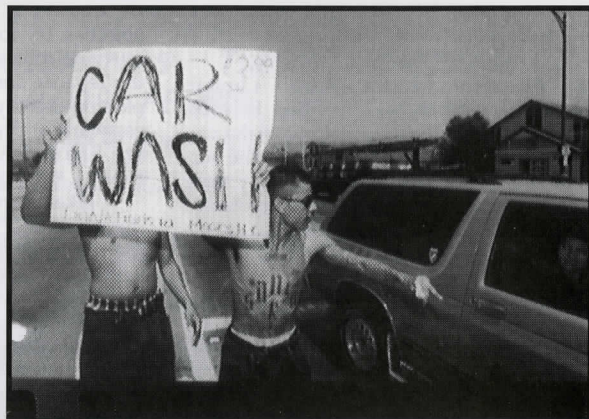
In many families that have gone through divorce, step brothers and sisters also fatherless families there is always hardship and healing that become difficult and long.

The courage of his daughters, Tina, Doreen, Brenda, Raquel and Elain had words such as: "I didn't get a chance to know him when I was young, until now, and I heal from any bad feelings and I am honored to be his daughter" or his stepdaughter would say, "He never let me feel like a stepdaughter" or "He went through a hard life of violence, but he never hit us."

It's July 21, 1996, the word of the "Peace and Dignity Run" were going to pass through San Jose, this is about a relay "Spiritual Run" that started from Alaska on May 2, 1996 and is scheduled to run to Mexico City and arrive on October 12, 1996 of indigenous people. I had mentioned the run to many of the members that came to the "Car Wash" to support Pops, one way that we all could honor the memory of Pops was to wear the T-shirt that we had made and run carrying an Eagle Peace Staff used by the Barrios Unidos Chapter of San Jose. To carry it from La Raza de Paz Park to Morgan Hill to show the support for the runners. At the same time because we were at peace it was a way to honor the memory of Pops.

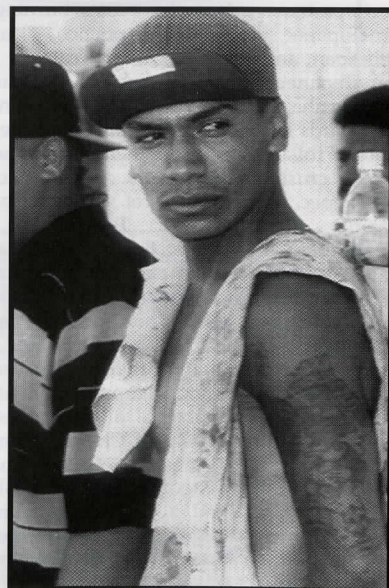
The night before the run most of the runners stood at my home and I remember waking up that night and I would tell them to go bed or they were going to feel it because it was going to be hard to get up.

Their reply was "We're young and strong, we can take it, besides we don't have to be there until 3:00p.m.". Before we knew it, we were at La Raza Park when members of the Peace and Dignity Run told us that they had passed us and kept running on Monterey Rd., because some of the runners didn't know when to turn on the corner of Senter Rd. and Coyote Rd.



At first I noticed that some of our runners were still coming and some had stayed up all night, my son Richard was the first runners for Pops to take the Peace Staff, then it was Trigger, Peter, Juanito, Puppet, Becky, Stella, Guadalupe, Mary, Precilla, Mario, Benny Q, Rachel, Druppy and many more. They gave it all they had, no matter how hot it was, Stella ran barefooted. I remember the smokers were dying. But, they still wanted a cigarette and at the same time they didn't. No matter how hard it was or even how long, their spirits were high and not on dope or liquor. They wanted to honor Moses "Pops" Cordero so when they arrived to San Juan Bautista and a circle was formed including the runners from Alaska and Canada, they felt proud of being Indigenous and that day July 21, 1996, La Raza from different Barrios of San Jose earned an Eagle Feather for Moses (Pops) Cordero.

We need more veteranos from our barrios de San Jose to become involved to bring peace to our Raza. There is too much pain in our barrios, too many of our youth go to prison. If Pops could say one last thing to us and especially to the homeboys and homegirls "Thank you for the Car Wash and the run, because my journey with my maker is fulfilled, I can rest in peace".



# Profile

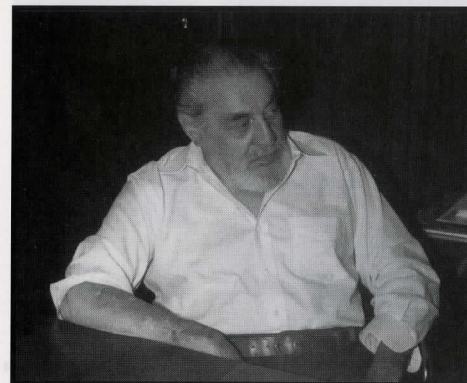
## Octavio I. Romano V

by Stacie Sanchez

Within the last five hundred years, Raza has been taught false information about our gente, our history, our culture and traditions throughout our lives. T.V. and radio are ways of how information has been given to our gente for less than half that time. But written material has been the longest source used to feed false information.

Today, Raza are using those same tools to educate the gente about information of our gente, history, culture and traditions that hasn't been so easily accessible. When we as a gente begin to be, enlightened of our pass, that's when as gente we begin to feel the beauty of being La Raza.

In Guarraja behind a newspaper stand, a group of gente gathered and shared friendly conversation. The group talked about whatever was on their minds like world events, philosophy, history, literature, poetry and art. The group talked and talked.



Dr. Octavio Romano, who was vacationing, became impressed by how the group shared their knowledge and opinions with each other. It wasn't until his drive home to the states that he realized that the Chicano community was missing a gathering place to share their best.

Chicano community was missing a gathering place to share their best.

In 1967, shortly after returning home from his trip to Guarraja, Dr. Romano founded one of the first Chicano publishing houses, Quinto Sol.

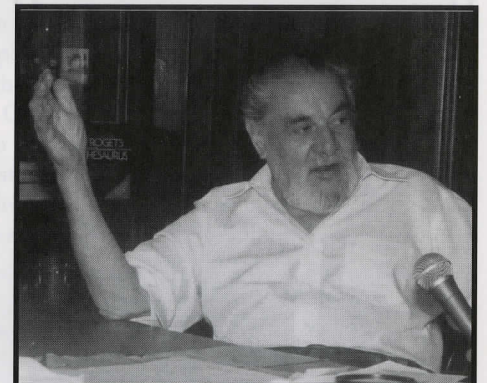
Quinto sol first began with a newsletter in the fall of 1967, El Grito, which ended a year and a half later. Then in 1969 Quinto Sol established another newsletter, el Espejo-The Mirror, which lasted only five publications. Due to the contents of these newsletters, it was made almost

impossible for Quinto Sol publications to continue.

Twenty-nine years later, Quinto Sol, now Tonatiuh-Quinto Sol, has continued to give Chicanos' a place to share their best. More than 700 Chicano/Mexicano authors have had their work published by TQS which has been self supporting since founded in 1967. TQS publications are available from Argentina to Alaska, from Tokyo to Moscow.

Also for 26 years, Dr. Romano was a professor at the University of California where he earned his doctorate in anthropology after graduating from the University of New Mexico.

Dr. Romano has made many accomplishments for La Raza with a powerful tool and kicked open the door for the Chicano-based publications sprouting out throughout the U.S. toady.



*"Everyone who goes to school is said to be educated. Education is not what is given in school. Instructions are what is given in school. A person who learns to use their instructions to help others and does not hurt them, is an educated person."*

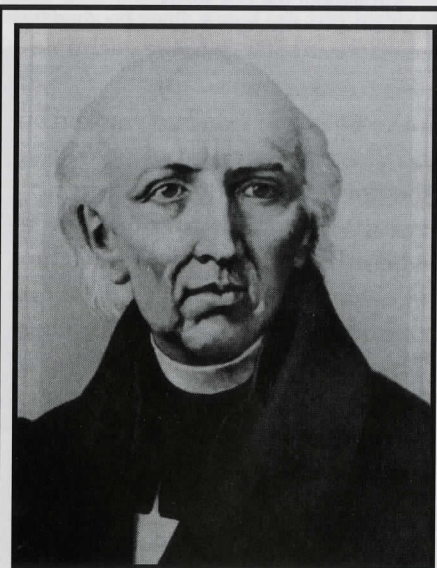
- Don Jose



## SOMOS HIJOS DE LA CHINGADA: VIVA LA INDEPENDENCIA: VIVA LA CAUSA: VIVA MEXICO!

By Dr. Randall C. Jimenez

Independence must be a wonderful thing. Most young adults can't wait for it to happen, most countries in the world celebrate



Miguel Hidalgo y Costilla was the parish priest in the small Mexican town of Dolores, Guanajuato. He, along with other Mexican intellectuals, felt that by the 1800s Spanish colonial rule of Mexico had to end. Thus, on September 16th, 1810, Hidalgo summoned the members of his church by ringing its bell and delivered the most famous speech in Mexican history. His *Grito de Dolores* was the spark for the revolution that would eventually gain independence for Mexico from Spain. Today, of course, September 16th is Mexican Independence Day.



their independence from one ruler or power to the current one, and films declaring independence are box office smashes. Mexicanas/os, Chicanas/os and latinas/os will fight over labels, ideologies, political policies, family roles, and just about every topic one can pick, but we will all join together in the *Grito de Independencia*.

Once again on the sixteenth of September, there will be much flag waving and many festive commemorations of the *Grito de Dolores* which became the Mexican Declaration of Independence. The *Grito* was actually to be posted on December 8, 1810, but the Spanish authorities got wind of the pending event on September 13, 1810 and began making arrests. Father Miguel Hidalgo posted the *Grito* on the front door of the Cathedral of Guanajuato on the Fifteenth of September, as was the custom in Catholic countries. Thus, just like in the U.S. where the Declaration of Independence was signed upon the second and not the fourth of July, the *Grito de Dolores* was published on the fifteenth and not on the sixteenth. The *Grito*, unlike the U.S.

Declaration, did not actually become a Declaration for Independence until the convention of Chipancingo in 1813. But, in both countries it is the tradition and not the actual historic date that counts when it comes to remembrance and celebration.

Both documents are grievances against the European colonial system that was taxing and exploiting the Americas for the development of alleged European superiority. But, in Mexico, the *Grito* was also a set of grievances against the oppressive and exploitive rule of the hated colonial *Gauchopin* and the would be *Criollo* colonial bureaucrats that added on their *mordidas* to the King's taxes. In Mexico, the people were not only not represented in the King's court, they were not represented in the local colonial governments in the *Provincias* either. Of course, for the African and Indigenous peoples in what became the U.S., there wasn't any representation in either the colonial governments or the U.S. Declaration of Independence. In Mexico

while they were not part of the government, the *Grito de Dolores* was originally written in the name of and for the Indias/os, Mestizas/os and Mulattas/os. For the first ten years of the revolution the effort for independence and social reform was carried out by the people of color in Mexico. In fact one of the specific grievances that kept the effort going was the desire to outlaw slavery for both black and Indio in Mexico. Thus, Mexico was the first newly formed modern nation in the world to abolish slavery.

The war also recognized the mixed peoples of Mexico or *mestizaje* as the core population that would become the building block of the new nation (MacLachan and Rodriguez, 1984). The *Grito* itself was first read to the Indian/Mestizo parish of Dolores Guanajuato by Father Hidalgo. The call was for the Indios to revolt against the Spaniards who had taken their land in 1521. On the sixteenth of September, Hidalgo adopted the Virgin of Guadalupe as the spiritual guide and rallying focus of the revolutionary movement. By October 30, 1810, Hidalgo and Miguel Allende, at the head of an 80,000 person army of Mestizos and Indios were at the gates of Mexico City. However, instead of taking the Capital immediately and probably ending the revolution six weeks after it had started, Hidalgo decided not to enter and destroy the capital. After several battles, royalist troops from Coahuila and Texas captured the rebel leadership and by July 31, 1811, they were all executed and the revolution entered its second phase.

The Mexican War of Independence that followed the sixteenth of September, 1810, was more a series of wars than a single revolutionary movement (Meyer and Sherman, 1979). This series of wars brought on social and cultural revolutions along with the political activity, they established the second modern nation on the North American continent. The political activity included reforms that reversed the worst of the European colonial institutions.

With the death of Hidalgo and Allende, a mestizo parish priest, Jose Maria Morelos y Pavón took up the leadership of the rebel cause. But, by 1815, the Spanish forces had all but crushed the rebel armies, captured Morelos, and executed him in late 1815. For the next five years only two mulatto leaders, Guadalupe Victoria and Vicente Guerrero kept sporadic revolutionary activity going.

In 1820, an event in Spain moved the revolution into its third phase. The Spanish people in Spain rose against King Ferdinand and demanded that the Constitution of Cadiz, which made all residents of Spain equal status. The *Criollos* in Mexico, who had been loyal to the Spanish Crown through most of the Mexican Revolution, feared that the Indios, Mulattoes, and Mestizos would be able to take over their positions of white privilege under the new law. Thus, it was now the *Criollos* who decided that it was not in their interest to stay part of the Spanish Empire (Vigil, 1980).

Their cause was championed by Augustin de Iturbide. Under his leadership Mexico finally gained its independence, but in the process, much of the far reaching reforms were revised to favor the

more European citizens of the new country over the Mulattoes, Mestizos, and Indios.

The effects and activities of the Mexican Wars of Independence had very little effect on the provinces of Mexico that the U.S. would acquire by a war of aggression in 1848. For the most part, about all California, Texas, and New Mexico did during the war was to sell goods to all factions involved. Thus, none of the leadership, nor the indigenous peoples of these three provinces felt much allegiance to the newly formed Mexican national government. For that matter, about the only allegiance they felt was to themselves. Therefore, it wasn't until about one hundred years later, that the sixteenth of September began to be celebrated as part of the customs of the Chicana/os communities in what is now the Southwestern part of the U.S..

The celebrations of September 16, began as the Chicana/o communities realized that the ideals stated in both the U.S. Declaration of Independence and the *Grito de Dolores* were privileges that the Chicana/o community were still not enjoying in either Mexico or the U.S. Chicanas/os still had *no* political, social, educational, and/or economic access to the "goodies" in the U.S. and Mexico. After one hundred and eighty-six years, much of grievances listed in the *Grito* are still reforms that need to be enacted. These grievances include items such as: denial of political self-determination, denial of our indigenous and native tongues while requiring that the language of the government be only the one it wants to do business in (English), denial to equal access to employment, denial of welfare rights, and denial of equal access to an education. Thus, we must keep the spirit of the *Grito* alive and continue to reform our societies. ¡Viva La Causa!

The war also recognized the mixed peoples of Mexico or mestizaje as the core population that would become the building block of the new nation.

## ILLEGAL ALIENS

THAT'S the official term for Rosa and José, Ana and Manuel—ordinary people forced by poverty and violence to move north. From the volcanic slopes and tropical forests of Central America, across the dusty plains of Mexico, to the sweltering streets of Frogtown, Echo Park, and East Los Angeles, they make an astonishing journey. Some live, some die. But what fate awaits those who manage to survive?

"The deserts, mountains, and rivers—from here to Central America—are filled with the dry bones of countless stories like this... But J.P. Bone proves that where there is a will there is a way, and that in the midst of pain, struggle, and sacrifice, no human should be 'illegal.'"

—Chuy Varela,  
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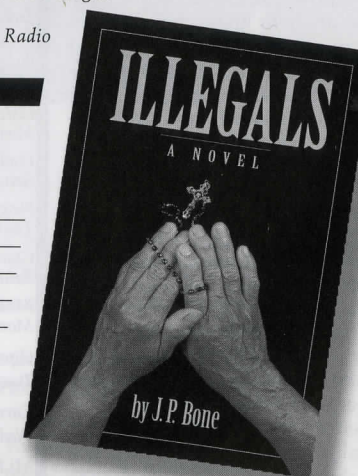
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# Student Agenda

## What Would You Do to Defend Affirmative Action?

By The March

Several students from Colleges, Universities, and High Schools decided to walk across the state of California to defend their equality in the schools and in the work place. On June third, 1996 at a rally and press conference on the steps of the capital in Sacramento, hundreds of people showed their disgust with the so-called California Civil Rights Initiative and embarked on a trek across California walking from city to city, town to town, and house to house warning communities about the repercussions that the CCRI, now proposition 209, may bring if it passes in the November 5, 1996 election. The need for Affirmative Action is still present. If Prop. 209 passes, it will wipe-out minority scholarships, diversity programs, as well as support programs as state schools. All women will suffer the most if Prop. 209 passes. Clause "C" of Prop. 209 would amend the state constitution so that state and local governments could discriminate against women whenever it is "reasonable" to do so. With these rights being threatened, Eddie Dominguez from Sacramento, Rodrigo Garay from Fresno, and Eddie Torres from San Diego, began the longest march in history to defend Affirmative Action. From Sacramento to San Diego people have pledged to help these marchers in their communities. Also several other marchers have joined this cause; in Stockton, Adrian Nunez, Reyna Sarrazar and Patrick Sanchez-Powell, in Merced, Rocio Magna, Alba Magna, and Dario Gutierrez, in Lindsey, Claudia de la Rosa, in Downtown LA, Daniel Denton, in East LA, Eric Diance, in La Habra, Jes's Torres and Manuel Torres. The marchers have now endured racist remarks, and harassment from supporters of Prop. 209. They have also battled with the heat, blisters, pesticides and long walks of up to twenty six miles in one day.

Being part of The March makes one realize the tremendous task one has in defending Affirmative Action. Where have we gone wrong? How

### La Cultura Cura

When our masses begin to mobilize, our consciousness runs at its full capacity. It is therefore essential that we visualize and understand our actual existence within our modern society. It is then, that we will see our human struggle.

We must remember that it is not we who lead our masses, rather it is others who lead us, who have conditioned us, and who have divided us.

A national mobilization is an offense move but more importantly it is a step forward towards our Indigenous Human Liberation.

could we let something like this happen? The fact is, that if we do not do our part of telling the people to VOTE NO on Prop. 209, and unite with all under represented people, we will for sure fall divided and conquered, once again. NEVER! In the words of Emiliano Zapata, "It is better to die fighting on my feet, than live a day on my knees." The end of The March will come on August 12, 1996 at the Republican Convention in San Diego, yet the fight will continue throughout the November elections, and until JUSTICE is done and Prop. 209 is defeated. The struggle continues. La Marcha Vive! La Lucha Sigue!



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*Punos del Valle: The Danny Romero Story*  
Sunday, 1st @ 1:00 p.m.

*Geronimo: His Story*  
Sunday, 1st @ 1:30 p.m.

*Treasure of the Andes*  
Sunday, 1st @ 8:00 p.m.

*We do the Work: From the Fields*  
Monday, 2nd @ 12:30 p.m.

*Listening at the Luncheonette: Mi casa, Es Su Casa*  
Monday, 2nd @ 11:30 p.m.

*Linda Ronstadt's Canciones de Mi Padre*  
Saturday, 7th @ 6:00 p.m.

*Neighborhoods: The Hidden Cities of San Francisco Part I The Mission*  
Thursday, 12th @ 8:00 p.m.

*Chicano! The History of the Mexican-American Civil Rights Movement*  
Saturday 14th @ 8:00 p.m.

*Music of the Andes: Rumas Quindig*  
Monday, 16th @ 11:30 p.m.

*Gipsy Kings: Tierra Gitana*  
Tuesday, 17th @ 10:30 p.m.

*Carmen Miranda: Bananas Is My Business*  
Wednesday, 18th @ 9:30

*Mi Puerto Rico*  
Saturday, 21st @ 5:30 p.m.

*The Hunt for Pancho Villa*  
Sunday, 23rd @ 11:30 a.m.

*Hidden Parts*  
Monday, 23rd @ 10:30 p.m.

*Placido Domingo: A Musical Life*  
Wednesday, 25th @ 8:00 p.m.

*El Gato Montes*  
Wednesday, 25th @ 9:30 p.m.

*Hidden Parts*  
Wednesday, 25th @ 11:30 p.m.

*Return to the Sacred Ice*  
Sunday, 29th @ 7:00 p.m.

*Searching for the Maya*  
Monday, 30th @ 8:00 p.m.

*Mountain's Mist and Mexico*  
Tuesday, 17th @ 9:30

*Hidden Mexico*  
Friday, 20th @ 9:00

*Last Zapatista*  
Sunday, 22nd @ 12:30 p.m.

## Political Agenda

# Affirmative Action: How to Lose It and What to do Next

by Rodrigo Torres

Proposition 209, the so-called California Civil Rights Initiative (CCRI), threatens to end much-needed affirmative action programs in California. As early as last year, the policy consulting firm of Torres & Torres predicted, as have others, that it would be approved by the voters in the November 1996 election. Although we continue to hope we are wrong, little has happened to cause us to change our minds.

Affirmative action programs are constitutionally permissible efforts to ensure that qualified minorities, women, disabled veterans, and others have equal opportunity to compete for government jobs, contracts, and college admission. These programs have evolved from laws that prohibit discrimination into efforts that affirmatively integrate minorities, women, and others into society. No doubt as a result from the experience that "just saying no to discrimination" doesn't stop or end it. Sadly, the need for these programs remain given the ongoing pervasiveness of racism and sexism.

### How to Lose It

Proposition 209 strongly parallels Proposition 187 which eliminated health, education, and social services for the undocumented. Prop. 187 was passed in the November 1994 election by 59% of all those who voted, including 52% of African-American voters, 52% of Asian voter and 27% of Latino voters.

Regrettably, the greatest contributor to the passage of Prop. 209 will be the fact that Prop. 209 opponents are following the same losing strategy that was taken in response to Prop. 187, as well as other attacks on minorities. This strategy simply (1) aims to increase the number of sympathetic voters, (primarily minority voters) to vote and to work against the initiative, and (2) attempts to educate the public through a public education campaign in hopes of convincing the voter to keep affirmative action programs as they are. Once again, the consensus in the so-called "progressive" and "civil rights" community is to fight this political attack through rallies, protest, voter registration drives and education efforts aimed primarily at those being attacked, i.e. the minority community, and to offer the voter the status quo.

It is for these and other reason that Torres & Torres argued for an alternative strategy during the formation of the then anti-CCRI campaign. We advocated for immediately commencing a one-on-one counter initiative on the ballot. Unfortunately, the anti-CCRI campaign did not agree to support the "1996 No Quota Civil Rights Initiative" which Torres & Torres had developed (long before President Clinton's "mend it don't end it" approach). The No Quota Initiative would have allowed voters to improve and maintain the state's affirmative action programs. Polling data demonstrated that it had strong potential for keeping Prop. 209 to under 50% of the vote. Because it addressed the concerns of the public, made fundamental improvements to affirmative action, and appealed to the fairness of voters, we also

believe it had the potential for passing.

It must be made clear that we are not complaining about the Prop. 209 campaign's strategy because they didn't support our approach and initiative. What angers us so much about the anti-Prop. 209 campaign strategy is that its "creators", the so-called civil rights/ "left"/ "progressive" communities, were so unwilling to seriously examine or discuss alternative strategies, and so hesitant to acknowledge or admit all of the weaknesses that confront us in our quest to defeat Prop. 209.

This failure to seriously assess political and policy problems and to confront both positive and negatives has once again resulted in a politically correct, traditional, liberal strategy. What is so infuriating is that this same old approach is being followed at the expense of the hope and futures of millions of Latinos, African-Americans, women and other people of color who stand to become further entrenched as the "have not's" in an increasingly polarized society.

### What To Do Next

What we must do, as Latinos and people of color, is organize ourselves to create our own affirmative action programs. That is, we must collectively begin to form "self-help" groups that network with the grassroots, professionals, elected official, etc., to ensure that we educate ourselves properly, beginning from preschool all the way through college. We must strive for the economic viability of our community by purchasing goods and services from each other and by investing and reinvesting in our communities. We must engage in disciplined political action to pro-actively deal with the multitude of issues

that confront our community. No longer can we afford to take action in a reactionary mode.

We must also learn from the mistakes made in efforts to defeat Prop. 187 and 209. That is, we must learn to assess political and policy problems in a more objective and analytical manner; we must be willing to evaluate and confront both strengths and weaknesses; we must start to seriously explore alternative strategies and approaches for reaching our goals; we must begin to reach out to supporters, opponents, and those who are unsure; we must learn to engage in a two-way dialogue so that we all come to

understand each other's concerns; and we must be willing to resolve such problems in the interest of all society.

As Latinos, we must begin to develop political and policy strategies that deviate from those that have been developed by Anglo political predecessors. Repeating these approaches ignores other legitimate perspective, reinforces the "us versus them" mentality, and creates public policy that favors one group over another. As Latinos and people of color, we should not want to emulate such action. I, for one, don't want to be like them. Rather, we should want to and we must begin to develop policy that benefits not only our community, but society as a whole. Until we begin to actively do so, we are destined to continue reacting to more Prop. 209's.

(Rodrigo Torres is a partner in the policy consulting firm of Torres & Torres. Torres & Torres advocates primarily on behalf of non-profit organizations and legislative issues impacting Latinos, people of color, and the indignant community.)

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# Celebrating 7 years of El Andar

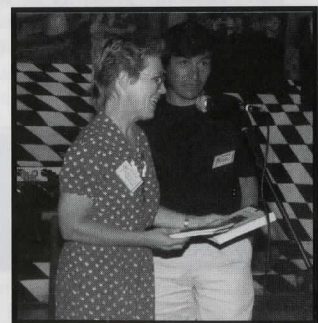
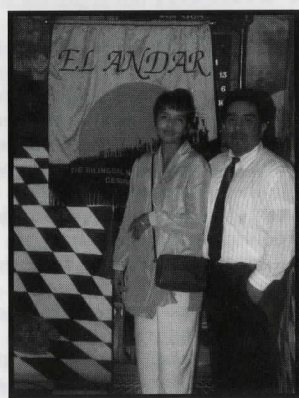
by Gloria Ortiz Luna

Poesia, Danza, Mexika, comida, Rumba, Cumbia, y Merengue — all in one place? This can only mean a pachanga, pero Raza style. And what better excuse to celebrate than for the seventh year anniversary of El Andar Magazine. Only El Andar could bring together such a varied program that not only is for the community, but reflects it.

This year, El Andar celebrates its seventh year of existence. Walking up the stairs to the Phoenix Jazz Club, where the event was held, old front covers of past issues were hung for display. This July 18th, celebration began at 7:30 p.m. with folk music from the Andes by Grupo Germinal.

This is the first time El Andar celebrated their anniversary in San Jose. This is due partly to the fact that El Andar recently opened a new and expanding office in San Jose. "This year we moved one more step and it is a strong move especially since there is such a large Latino population in San Jose," commented El Andar publisher, Jorge Chino. Chino's expectation was for at least 200 people to attend the pachanga.

Throughout the evening there was plenty of food, anniversary cake and fun to go around. The evening continued with three Chicano poets, Victor Martinez, Gary Soto, and Roberto Duran. All poets brought laughter and thought to the audience.

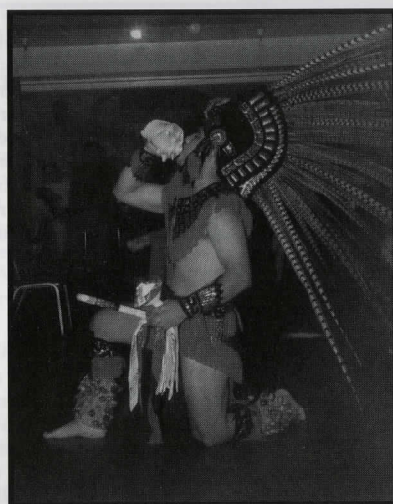


## El Andar Todavía Anda...

El Andar magazine is a product of a group of students, community activist, and artist from Santa Cruz County who recognized the lack of publications written to reflect the fast-growing Raza population. El Andar staff, comprised of about 15 members began to produce their magazine seven years ago and in 1993 opened their first office in Watsonville. Since then, the circulation of this monthly paper has risen to 32,000 copies.

Victor Martinez commented on the importance of El Andar, "To me El Andar is an essential Latino, Chicano, Mexican newspaper. If it isn't in El Andar, it's not anywhere. El Andar gets to the center of the Chicano, Mexican community."

El Andar has provided an outlet to writers and poets to get published. Jorge Chino ensured that the entire El Andar staff has made a commitment to "publish a magazine, a high



quality publication, that the community deserves." El Andar strives to publish stories of pre-Columbian to current issues. According to Chino, "If you don't know your past, you don't know your future."

The biggest challenge facing El Andar is the competition of corporate journalism, such as Mercury News' recent development of El Nuevo Mundo. In Chino's opinion, El Nuevo Mundo's (Mercury News') "only objective is to capture a market." El Andar, on the other hand, wants to "improve the quality of life." Chino went on to say that, "We look for answers to problems and we try to set alter-

natives as to what kind of community we want.



Do we want Taco Bells and Nuevo Mundos or do we want our own? Do we need the mainstream? Do we need to conform to the status quo? Media today wants to conform. They don't want the voice of the people. El Andar is the voice. We are forced to live the way we live and our ideas have to be presented in a readable forum in the best way we can."

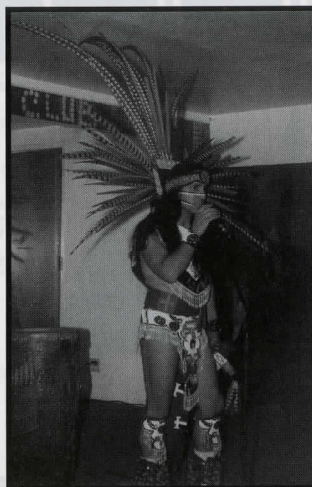
Gary Soto, being a veterano in Chicano Literature knows what it's been like in the slow moving acceptance of Chicano writing. His advice is that we have the talent and writers but we need to "create readers." He also went on to talk about the importance of Raza publication supporting others and not letting egos or competition get in the way.

Following the poets, there was the group Arte Flamenco and the Danza Mexika group called "Tezkatlipoka."

The crowd seemed to be enjoying themselves with the entertainment as one guest, Cristina Reyes said, "We came to see old faces we know and our compadritos." Another guest, Jorge Gonzalez felt the need to support El Andar because, "There is a vacuum in literary magazines, and in El Andar 'our' people are writing and getting published."

The variety in the evening's program proved that El Andar is not about self-interest, opportunistic ideals, but rather El Andar promotes the re-education of our gente to instill the deep cultural roots and honest information we deserve. The focus of the evening was not in the "party" but in the talent of our people through music, dance, and poetry. The roots of El Andar begin in the community and will not leave the community.

Overcoming the challenges of being an alternative Raza press would give any publisher a reason to celebrate. As Jorge Chino said, "Every year is an accomplishment."

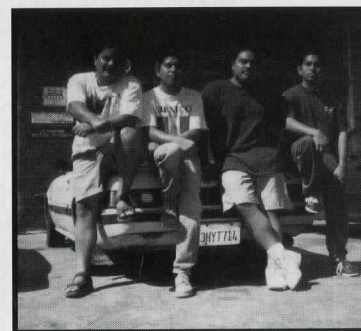


## 2nd Annual East L.A. Chicano/a Film Festival

by Marcos Gutierrez

The clandestine Chicano cinema, generated from Raza corazones, takes us into downtown L.A. on Bay Street. Where at the L.O.F.T. we walk into the hottest cinema ticket in Aztlan. A La Brava Producciones Revolucionarias presented the 2nd annual East Los Angeles Chicano/a film festival "Cine Sin Fin" on July 19th & 20th. This is not your ordinary festival as an array of films, arte, musica, and discussion all by and about Chicano/as.

Standing at the ticket table your eyes and ears are drawn to the art and music welcoming you from the corridor. We paid \$5 dollars a head for what later turned out to be a priceless evening. For those who did know about "Cine sin Fin" they were in for a treat as well as those that didn't know about it. All that attended were entering into a Chicano strong hold, where "Cine Sin Fin" continued setting the pace for a new united cultural



renaissance.

Engulfed in the wonder of what was beyond the ticket table, we walked into the corridor. The arte, curated by Eduardo and Ernesto Espinoza (architect graduates from U.C. Berkeley and artist by Corazon), was incredibly inspiring. On the wall hung works from very talented upcoming local artist such as Julio Medina, Lilia, Neri, Nuke, and los Cuates Espinoza along side works by renewed artist such as Andy Ledesma, Gronk, Luis Bacerra, Gilbert "Magu" Lujan, Pedro Martinez, and Yolanda Gonzalez. Seeing this tapestry of Chicano expression was a spiritual experience.

Talking about an experience, the music that came out of East L.A., those two evenings, was rhythmically down. Local bands rocked the house with a variety of Chicano charged music.

The first night was jamming with Chicano rap by Aztlan Underground and Aztec Generation. The second evening Quinto Sol put the rhythm of reggae in our feet and kept us dancing till Blues Experiment took over the beat and gave, pues, a blues experience. The music was so cool we could have chilled for the rest of summer.

The evening heated up raza filmmakers panel discussion. The line up consisted of Denise Lugo, Gregory Nava, Mictazuma Esparza, Servero Perez, and Sylvia Morales. Maria Elena Chavez, daughter of Dolores Huerta and Richard Chavez (brother of Cesar Chavez, co-founders of the U.F.W.) facilitated the discussion. They discussed their background with a couple of humorous trips down memory lane when they used to be revolutionaries. Kicking back with these brilliant Chicanos was a frustrat-

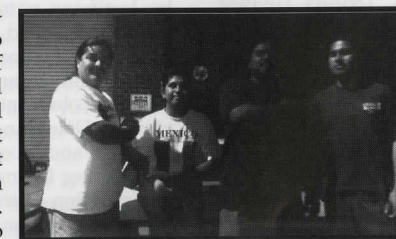
ing experience because we all knew that we didn't have enough time to say, ask, and share all we wanted to. I loved the vibes coming from the panel, their faces showed the hard times they had to go through to get to where they are today, their smiles showed the gratification of what they had achieved and in their eyes I saw the eagerness for us (Chicanos) to hold them accountable for what they're doing today. I raise my fist in protest for these people today, for the struggle they are still encountering.

I must take my hat off to the organizers of this years "Cine Sin Fin". Eduardo and Ernesto Espinoza, Jacob Martinez, and Maria Elena Chavez, you four have made history. Thank you all. "Cine Sin Fin" started last year with A La Brava Producciones Revolucionarias in collaborations with the Aztlan Cultural Arts Foundation. This year A La Brava worked with L.O.F.T. (Liberation Of Free Thinkers). A La

Brava Producciones Revolucionarias is currently doing a mini "Cine Sin Fin" tour, showing short films at Arroyo Book in Highland Park, The Feathered Serpent Cafe in Pomona and many more locations. If you missed the festival, A La Brava is currently working on getting copies of videos made by individuals to edit a documentation for reference and educational purpose.

For information, Submission of videos and A La Brava news letter please contact Los Cuates Espinoza at (213) 266-2098.

Mexica Tialui,  
Marcos A. Gutierrez-Rodriguez  
Jaime P. Gutierrez-Rodriguez  
A.L.B.P.R.  
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# The Grand Jury Opens Its Doors

## Justice In Action? Justice Inaction?

by Justiniana Barela

San Jose, CA, March 2, 1996 - Gustavo Soto Mesa, driving under the influence and with a passenger, fails to stop to a deputy sheriff's flashing light. Deputy Thomas Langley pursues Soto Mesa over a four-mile area.

Soto Mesa turns into a narrow downtown street predominantly populated by Latino families. Several residents are outside and peering from their windows—awake at 1:30 a.m. because police, emergency vehicles, and medical personnel are responding to a home birth.

Soto Mesa's van stops when he collides against the fire truck and a parked trailer. Unarmed, he crawls out through the van's window and moves in the opposite direction of Deputy Langley, approaching other sheriff's officers who joined the pursuit.

From a distance of 6 inches, Langley shoots Soto Mesa in the back of the head and handcuffs him as he lies face down, comatose, and bleeding profusely. Soto Mesa is allowed to lie medically unattended for ten to twenty minutes, despite the presence of paramedics.

Soto Mesa's passenger is arrested; Soto Mesa is hospitalized. No family notice is given by the Sheriff's Office or hospital personnel that Soto Mesa has been shot and is on life support. The family becomes aware when Soto Mesa's passenger is released from the custody of the Sheriff's Office—eight to nine hours after the shooting.

Soto Mesa dies. Deputy Thomas Langley states he and Soto Mesa tripped; the shooting was "an accident." Langley is placed on paid administrative leave.

Community outrage and marches follow. The Human Rights Defense Committee is formed and vehemently denounces numerous police shootings and brutality, along with failure to prosecute officers in these cases. District Attorney George Kennedy declares his office's investigation and a grand jury hearing will be objective; he states the grand jury will ethnically represent the community (multiethnic and over 30 percent Hispanic). For the first time in the history of Santa Clara County, a grand jury hearing is opened in June 1996. It is an opportunity for victim's families, the community, and the media to attend and observe.

### JURY COMPOSITION

At this precedent-setting, five-day hearing, the first reaction was to the grand jury's entrance. Of 19 members, 1 was African-American, 2 were Asian, and 16 were Anglo—not one brown face. The middle/upper-class, mostly male, and "retired" status of the jury was best described by James McEntee, Sr., of Santa Clara County's Human Relations Commission: "Most of the jury members were as old as me, and that's pretty old."

### WITNESS CONTROL

Although a witness waiting room was nearby, testifying witnesses were sitting in the hallway until called, some conversing with each other. During breaks witnesses were exposed to public commentary on courtroom testimony and personal observations, as well as media interviews. Dale Sanderson, District Attorney and prosecutor, castigated a young Latina for an alleged conversation with her boyfriend (witnesses at the scene), yet he failed to follow up on a conversation overheard between an expert witness and a deputy.

### DA'S QUESTIONING

Sanderson's responsibility was to seek facts on behalf of the people of Santa Clara County. However, he had two obvious and different methods of questioning witnesses.

Those testifying to events which contradicted an "accidental shooting" were met with repetitive, lengthy, and confusing questions which at times included badgering and intimidation by Sanderson. Efforts were made to discredit their testimonies.

F. Osorio testified with the assistance of a court translator. Without alerting Osorio through the interpreter, Sanderson (over 6 feet tall) walked behind Osorio, a small-framed, young man. Sanderson placed his right hand, with finger pointed, to the back of Osorio's head to simulate the gun. Sanderson maintained this posture with Osorio as he attempted to extract testimony to support an accidental shooting. Despite Sanderson's intimidating questioning and posture, Osorio maintained his testimony.

Verbal testimony from Deputy Langley and diagrams he presented of the scene contradicted each other. Sanderson did not question these contradictions, nor did he attempt to discredit Langley's testimony.

Civilian witnesses were told not to express their opinions, only facts. "Expert" witnesses on behalf of Langley's version were asked for their opinions. In addition, Sanderson presented closing statements emphasizing his own opinions.

### RIGHTS TO AN INTERPRETER

Sixteen-year old witness M. Moreno was initially denied translation assistance by Sanderson. During a courtroom break she reported she felt confused with Sanderson's questioning; only then did he provide a translator. In addition, Sanderson refused the request of Soto Mesa's family to have their own interpreters at the proceedings.

### FREEDOM OF THE PRESS

Further intimidation and an appearance of censorship occurred in the subpoena of George Villalobos, publisher of ALIANZA METRO NEWS, a local bilingual newspaper. Villalobos had provided extensive media coverage of the shooting, quoting eyewitness accounts, and describing family and community outrage. Sanderson wanted Villalobos to reveal the names

of witnesses quoted in his newspaper articles; Villalobos declined under the California Shield Law and on grounds the witnesses were fearful of police retaliation. By subpoenaing Villalobos as a witness, Sanderson precluded his observing the hearing as a member of the press—the only media source not represented in the audience.

### JUSTICE IN ACTION? OR, JUSTICE INACTION?

As part of his summarization, DA Sanderson presented Langley's sequence of events and excluded other scenarios of witnesses at the scene, including two San Jose Police officers who testified Langley did not trip. Sanderson told the grand jury it would be "inappropriate to find an indictment." He represented the Sheriff's Office, not the fact-finding interests of the people.

After 1 1/2 hours of deliberation, the grand jury returned with no indictment of Thomas Langley, the deputy who shot and killed Gustavo Soto Mesa.

Soto Mesa's family, grieved and stunned at the decision, is moving forward with a civil suit. The newly formed Human Rights Defense Committee continues to meet and will move forward to address issues of injustice.

The swift jury ruling and no indictment left many observers with more questions and doubts than answers. Jessica L. Lloyd-Rogers, a local journalist, summarized the process best. "District Attorney George Kennedy said he thought having an open grand jury would ease charges of unequal justice. It's possible that he only confirmed them."

# Free The Nickersons 7! It's Right To Fight Police Brutality

On April 20th, 1996, hundreds of people in Watts' Nickerson Gardens Housing projects demonstrated against police brutality. Black, Brown, and White; immigrant and native born; women and men got organized and said, No More! And ¡Basta Ya! To the brutal beating of the Mexican immigrants in Riverside. Demonstrators carried signs that read "Alicia Soltero—Rodney King—the Same Thing" and "Justice." People were also protesting against the daily reality of harassment, beatings and murders, carried out against them by the Sheriffs, Housing Authority, and the LAPD.

The LAPD responded to the demonstration against police brutality with a city-wide tactical alert. They organized an army equipped with shotguns, riot gear, and an helicopter that swooped low throughout the housing projects hunting down protesters. They brought out over 30 police cars with more than 50 cops in an effort to intimidate people and force them to back down. In the face of all this, the people stood firm. When the police attacked, the demonstrators defended themselves. The police carried out an organized, violent assault on the protest. Nine people were arrested including a Channel 5 newsman who's film was confiscated. Seven People, now called The Nickerson 7, faces criminal charges including—felony and misdemeanor charges of

assault with a deadly weapon on a police officer; battery on a police officer; failure to disperse; resisting arrest; holding an officer against his will and participating in a riot. All total The Nickerson 7 faced 28 1/2 years in prison and \$48,000 in fines—For protesting against police brutality.

We say it's right to fight police brutality! And when the cops attack, people have a right to defend themselves. Every month police kill unarmed people and are rarely disciplined. The sheriffs who beat the immigrants in Riverside, got a slap on the wrist. The cop who killed 14 year old Antonio Gutierrez, by shooting him in the back, was recently honored for his "courage" by police chief Willie Williams. In New Orleans and Philadelphia cops were caught fabricating evidence and falsifying documents in thousands of cases. The Fuhrman tapes gave the world a glimpse of how widespread police murders, frame-ups, and extortion are. There has been resistance in cities around the country and there needs to be more. Are we going to continue to live under the baton of the police or are we going to create a movement to resist police brutality and support those who defend themselves?

The LAPD, District Attorney, City Attorney, and the whole judicial system have an agenda: they would like to see the people isolated and alone. They want to smother, dissent, and outlaw protest. They are working to railroad the defendants and send a message to other would be resisters: "Go up against us

and we'll bury you under the jail."

The people of Nickerson Gardens are proud of what they did on April 20th and have made a call for others to take this case up. What's at stake in this case is nothing less than whether the people have a right to stand up against police brutality and the whole police state the system is trying to put into effect. Together we can shine a light on this outrageous railroad.

Refuse and Resist!, has formed a defense committee and call on people from all walks of life to stand shoulder to shoulder with the oppressed people who are the targets of the most severe injustice. People should 1) Join the Defense Committee and help mount a major campaign to Free The Nickersons 7. 2) Contribute funds for the legal defense. Thousands are urgently needed for attorney's fees, bail costs, and for publicity materials. 3) Set up speaking engagements for the defense committee at your school, with your organization, at your church, or community group. Spokespeople are available to speak at house gatherings and to the media. 4) Help publicize the case by leaflets and buttons. Write about the case in your school newspaper or organizations newsletter. 5) Pack the courtroom at key hearings and trials.

IT'S RIGHT TO FIGHT AGAINST POLICE BRUTALITY COMMITTEE—REFUSE AND RESIST  
6253 HOLLYWOOD BOULEVARD #910, LOS ANGELES, CA 90028 (213) 962-8084

## Chicano Mexicano Prison Project

The Chicano Mexicano Prison Project was formed to deal with the question of Raza prisoners and to develop a network for the purpose of communicating with pintos, pintas, and to plug them into the struggle for Raza Liberation. The C.M.P.P. publishes a newsletter, *Las Calles Y La Torcida*, that is distributed free to pintos.

### THE MAIN OBJECTIVES OF THE CMPP:

- To Raise The Political Consciousness Of Raza In La Torcida.
- To Expose To The Community, Students, And Political Activists To The True Nature Of The Prison System, Which Is To Maintain Our Gente In A State Oppression And Colonization.
- To Actively Advocate And Struggle For The Rights Of Prisoners.



for more information write:  
C.M.P.P.  
P.O. Box 620095  
San Diego, CA 92162

The CMPP is a project of  
Union del Barrio



# Saber Es Poder

**K**nowledge is power. When I was attending Cal State University San Pancho and was a member of "L.A.T.A." (Latin American Teachers Association) we as a group recognized that knowledge is power. As Such, Julio Jacamo and I started a newsletter to inform our colleagues, parents and students. Knowledge is only power if received early and acted upon promptly.

## Saber Es Poder

In Counseling the Chicano/Latino students, I look to create options. If you can take the challenging U.C. admissions requirements and then decide to go the military, Community College, or trade school at least you have created the option to choose.

If you only take vocational classes and in the 11th grade "Se te prende un foco" and you decide to go to U.C. or C.S.U. No puedes. Because you don't have the U.C. A-F requirements and you haven't created the option hasata mas luego via community college.

## Saber Es Poder

Using the U.C. A-F requirements as a guideline lets you plan on a comprehensive program maximizing your option.

Porque tenemos que estar en la escuela hasta los 18 anos de edad it makes sense to take advantage of the time and instead of settling for menso classes taking something that will challenge and prepare us for the high tech world of work.

El futuro - tu familia, tus hijos, y tu carrera lo tienes por vida - pero para preparate tienes cuatro breves anos.

## Saber Es Poder

Poder, como dijo Carlos Castaneda page 13. "Power rests on the kind of knowledge one holds. What is the sense of knowing things that are useless?"

At this time I would like to introduce a new theme. Estoy Peleando por mi Raza no can mi Raza. I have come to the conclusion that we are our own worst enemy - in not researching, planning, and sticking to our goals.

Estoy Peleando Por Mi Raza No Con Mi Raza

If the majority of California High School have similar graduation requirements that parallels the U.C. and C.S.U. requirements ie: 4 year English, history, math, science, fine arts, etc.

Entonces pongan se trucha and fight for your future y por el de sus familias. Learn to fight and challenge yourself.

Estoy Peleando Por Mi Raza No Con Mi Raza

If you already know how to do basic math, then sign up for Algebra I and follow it with Geometry and Algebra 2. You will need it for most High tech careers, U.C., C.S.U., and it will force you to think.

Hay muchos que dicen "Pero los maestros no me quiren" aguantate como los hijos de Cuauhtemoc, Sor Juana, Zapata, Adelita, Cesar E. Chavez y Dolores Huerta.

Talk with your Homies, peer pressure says, either I influence you or you influence me.

Como dijo M. Sgt. Roy R. Benavidez, "If you want to gang up, gang up on education. If you want to fight, fight drugs." Como dijo Cesar Chavez, "If you are going to win you must stay with one thing and just hammer away, hammer away and it will happen." Sign up for classes together, help each other, bug your counselor, and study.

Estoy Peleando Por Mi Raza No Con Mi Raza

Another observation that I have made is that many counselors will not encourage Raza students to challenge themselves.

I have seen 9th grade schedules with Honors English, Honors Biology and Intro to Algebra 1A that does not meet a college requirement. You must be consistent, take a chance, challenge yourself, get a tutor, a friend, meet with the teacher before of after school. If you don't de well, repeat the class. You have enough credits, keep track, and take advantage of summer and night school.

"Saber Es Poder" - "Knowledge is Power" and knowledge about yourself is even more powerful. Plan to take the PSAT, (Pre Scholastic Aptitude Test) offered the 3rd sabado of every October. There are several advantages of which the most important is to find out:

1. Where your English and Math skills are in comparison to your camaradas and other students across the nation preparing for tomorrow's work force. "Y Va Llegar."
2. There is a student search component that colleges and universities across the country can access. Get your name out there, let them recruit you.

3. The PSAT is the baby to the SAT - When you receive your scores go over them with your counselor and your parents.

Si no te salio bien in English hay que sacar tu Dictionary y comensar ah usarlo - no sean burros. Begin to read, (I am down on LowRider Magazine and up on RazaTeca y Hispanic Magazine), pero hay que leer daily a quality newspaper. Read the front page and the economic section. If you can't afford a daily newspaper, then share, or go to the library. Y no te olvides de usar el Dictionary.

Saber Es Poder - Pero las palabras son las balas the un Guerillero. Como dijo Carlos Castaneda in The Teachings of Don Juan a Yaqui Way of Knowledge page 43, "A man goes to knowledge as he goes to war, wide awake, with fear, with respect, and with absolute assurance." Y bien armado - listo - con su Dictionary - Books - Desk - Computer - Pencils and a BIG eraser por que vamos hacer muchos booboos.

Take the PSAT in October of the 10th grade for practice. si no te dejan because it is a junior test, go the CRLA for help and sue them.

Register for taking the SAT workshop or test taking skills workshop over the summer or comprate a computer program, si no tienes, use one at school, the library, or your friends. Vale la pena.

The SAT has a sample test booklet that also has the answers, time yourself taking the test, use a separate sheet of paper so you can retake it and test yourself. Sometimes having the answers you can work the problem backwards and figure out where you missed, have your Jefita time you for the test. Go as a group to sign up. We are not taking the test to get the highest score and brag, we are taking the test to challenge ourselves and move on to a challenging career.

Recuerdate:

10th grade PSAT October  
Summer workshops/Read  
11th grade PSAT October  
SAT I May  
12th grade SAT I October CSU/UC  
Sat II October/November UC  
Si no te quiere la SAT, look into taking the ACT.

## Saber Es Poder

Your high school, si tiene muchos Latinos should have a bilingual college day or night, where you invite recruiters from community colleges, state colleges, universities, vocational schools and the military to speak with you and your parents.

Raza, you have challenged yourself, you have taken the most challenging classes, you have taken and retaken the college test, you have done well (a toda madre), you have created options, and now you decide where you want to go, a los campos o a la universidad. Dropping out is not an option, si te crees muy chingon and you want to mad dog, mad dog a book and beat up your brains.

## Saber Es Poder

Otra cosa Raza, start your Raza library. Get back issues of RazaTeca, Hispanic magazines, journals, go to the bookstores and buy new or used books on issues affecting nuestra gente. Pongase listo, lets not get caught with our chonies down like we did on 187. Educate, a los 18 anos register to vote and become a citizen. Aztlan is only temporarily occupied Mexico. El Tratado de Guadalupe Hidalgo signed February 2, 1848 is the only thing that separates us from Mexico, even la migra can't stop us!

**READ - READ - READ -  
STUDY - STUDY - STUDY -  
VOTE - VOTE - VOTE -**

Te Manda Soto



## Week of Unity

by Ulisses Sanchez

Ulisses is a high school student from Los Angeles and was a recent participant in the 1996 Chicano Latino Youth Leadership Conference.

**T**he Chicano Latino Youth Leadership Project has held a summer conference for the past 15 years. This year it was held from July 27th-August 3rd. I had the honor of being a participant this year. I was also the first person from my high school (Francisco Bravo Medical Magnet High School) to ever to attend this conference.

Applicants had to submit school transcripts, two letters of recommendation, three essays, and fill out a few forms. Over 600 people applied and only 120 were accepted. These people come from places like San Diego, Los Angeles (my home area), Orange County, Ventura, San Jose, Sacramento, and many other counties in California. This conference could not be possible without contributions from State Farm Insurance, Beneficial California, Inc., JC Penney, and many others. Volunteers are also an important part of the conference because this event would not be impossible without their assistance. Tom Cordova and Josefina Canchola are the co-conference coordinators. Mónica Martinez is the Executive Director.

They are in charge of making sure everything and anything goes according to plan. There were over 40 more volunteers that gave a week of their summer to make sure 120 students have what may be the best week of their life.

This conference's purpose is to: 1) Strengthen the par-



ticipant's knowledge of state government and politics; 2) Emphasize the importance of cultural and family values; 3) Inspire students to realize their educational and professional potential through individual and group interactions with business, community, and political leaders, and 4) Encourage students to pursue post-secondary educational opportunities by providing them the information on public and private institutions of higher education.

At first, all I expected was to have some fun and learn just a few things. I was wrong. I got to meet 119 other people of my age (15-17) that shared the same ideas, struggles, and feelings that I have. From the second I stepped foot on the bus to bring me to Cal State University of Sacramento, I felt the enthusiasm that everyone carried within them.

A participant from San Jose, Cristian Mairena, describes the conference in the following words: "Powerful and Unity are two words I use to describe the conference. There were activities done that were filled with great emotions, creating unity amongst all. There were teachings about La Causa and our history. These teachings taught us a lot of who we are, where we come from, and where we are going."

Throughout the week, presentations were given by great people from the Raza community. Such speakers include Sal Castro, Francisco Xavier Alarcón, PhD., Mujeres that were lawyers and professors, and many more.

The major highlight of the week was our visit to the State Capitol building where we got to see the Senate room. We opened our visit with a press conference on the steps of the Capitol. All the participants and staff were present at the press conference as some said speeches and the rest of us chanted "Si se puede!" The presence of Raza was definitely felt that day.

We then had a mock hearing on a bill called AB-267 which would allow the release of the name and photo of any juvenile age 14 and over accused of a serious crime. The bill was killed 12 to 11 because democrats controlled the legislative

house. This is one experience I'll never forget.

The whole week ended with a banquet at the Sacramento Hilton Hotel where the keynote speaker was the distinguished Rosa Maria Melendez, the United States Marshall, Western District of Washington. She is

the first woman and the first person of color to be appointed to such a position by the President of the United States. She is the daughter of Mexican and Puerto Rican parents.

This week was filled with fun, tears, laughter, and hard work. I can say that there is only one bad thing about the conference. The conference does not get the funds that it deserves. The conference itself cannot correct this, but the companies can. This conference can reach out to more Chicanos and Latinos if it only had more funds. I encourage any companies with the ability to help to do so. The Chicano Latino Youth Leadership Project is where California's Future Leaders are made and maybe the future C.E.O. of your company.

I plan to be a part of this conference for the years to come because I feel I've learned more about myself in one week than four years of high school.

This is a message to all Raza out there that feels that dreams can't become reality... ¡Si Se Puede!





# Mi Quinceañera



by Gloria Mendoza

Pink blossoms lined the hood of my father's white Ford Bronco, that brought me to my quinceañera party. Radiant in a swirling, satiny, pink gown. My hair pulled back in a French Twist, decorated with a crown. I felt like Cinderella surrounded with luxurious flowers. The site of course wasn't a palace, however, but a small hall located in San Jose. Instead of courtly

minuets, guests danced to hip-hop, rap, banda, and to El Mariachi.

I was celebrating my new status as a young woman, in my community. Since I was eight, I was being taught the domestic role womanhood; cooking, housework, etc. I was taught to care for my younger brothers and sisters. During this time, much attention was given to me, teaching me to be self-supporting, respectful and to take part in the community. By the time I reached puberty, I fully understood what was expected of me. Purity, modesty, and virginity were virtues absolutely demanded by my parents. When, I finally turned fifteen, I was given a quinceañera celebration. This was the moment for my parents to tell me in a public way, "You're special. We love you enough to spend all this time and money on you, willingly, lovingly, and gladly."

It is then, when I understood what a quinceañera was only taught to be careful with my values, with morality, my relationships with the opposite sex, and also with my family. I was not to forget that I had a duty. Not only to my immediate family, but to the extended family and to society as well.

The quinceañera as we know did not originate in Mexico, but its tradition was popularized in Texas. Which has roots in Toltec and Mayan motherhood rites.

The presentation is really a religious dedication of a young girls womanhood. A service is held with usually the family and Godparents renewing their vows to the Lord.



My party attracted lots of "Prince Charmings", one was my official chambelan or escort, who wore a black suit and smiled radiantly at the crowd as he walked along side of me into the hall. The hall was decorated with pink streamers, flowers and slippers, trimmed with pink beads and ribbons. These of course were party favors. At mid-



night, I was still dancing with a string of admirers, not wanting this special night to end.

Before the party, I attended mass. Like a bride, I was walked up the aisle attended by my chambelan and 14 attendants. Also in the procession there were my parents, Maria Aguilar and Roberto Mendoza, my brothers Robert, Adolfo, and my sisters Erica and Clara. Along with family fiends — padrinos and madrinan — who helped stage the event. Custom required for me to leave my bouquet of pink lilies and baby's breath, before the statue of the Madonna. Meanwhile, vast quantities of food were being prepared. My aunt Rosa volunteered to put together the birria. A dish that is made with goat meat and can be substituted with beef. Chunks of tender meat had marinated overnight with chiles, spices, red wine and vinegar. Then it's steamed in huge pots for hours until it is soft and falls apart with the touch. A salsa was made also, with fresh tomatoes, oregano, and Jalapeño chiles. Guests would eat the meat taco style, adding the salsa, chopped onion, and ciltanro. Throughout the evening the women heated tortillas in the kitchen, plopping them directly onto the burners.

My cousin Alma made the beans which were richly flavored with bacon and herbs, tomatoes and chiles. She also cooked the rice, adding colorful chopped vegetables. For dessert there was a cake decorated with whip cream and strawberries. The layers were elaborately tiered like a wedding cake topped with a tiny figure of a girl in a pink dress. A bottle of champagne and glasses for a toast stood on a tray wrapped in plastic and tied with pink ribbon.

Pink is a traditional color for a quinceañera, so the tables were covered with pink tablecloths and decorated with baskets of pink and white flowers. Guests ate from pink plates using pink cutlery and pink napkins. The invitations,



embossed with a fan, had been pale pink, printed in deeper pink.

As soon as night fell, pink gave away to brilliant green, orange and magenta lights. And a revolving white globe turned the hall into a glittery disco. Later, it was time for a romantic tradition — the quinceañera waltz. I danced the first dance with my father. Then I danced with my chambelan, the padrinos, and with friends.

This was a night to remember, full of great memories, for my family and I. It was an exciting experience, it allowed me to learn more about my ancestor and god. I felt the sacredness of God and his closeness.

The quince años celebration signifies the separation of child from mother and introduces the child to fuller responsibilities which come with adulthood. It contributes to the sacredness that God created and creates an impact of her Christian life.

## La Fiesta de 15 Años

by José Cobos

Una tradición muy antigua que está ganando popularidad en los Estados Unidos entre la comunidad latinoamericana es la fiesta que se celebra cuando una señorita cumple quince años. Pobablemente esta costumbre se remonta a la época de la cultura Tolteca en Mexico.

Las jóvenes doncellas eran presentadas a la comunidad como fuerza vital de la tribu, capaz de dotarla de guerreros. Entonces se les confiaba una misión y una responsabilidad para con la tribu y la comunidad las aceptaba, a su vez, como parte de ella.

Tradicionalmente la quinceañera se viste con un vestido blanco y es acompañada a la iglesia por 14 damas y 14 chambelanes vestidos del color que la quinceañera escoge.

Después de la celebración religiosa, generalmente se ofrece un baile y un banquete. Durante la fiesta la quinceañera se pone su primer par de zapatos de tacón alto para señalar de que ya es una señorita. De acuerdo a la cos-

tumbre la quinceañera baila primero con su padre y después con su chambelan.

Las catorce damas bailan el primer vals con sus chambelanes y después todos los invitados se levantan a bailar. Aun cuando la familia no tiene dinero para hacer una gran fiesta, la fiesta de quince años es un evento especial porque marca la entrada de una chica a la sociedad.

### Una Experiencia Religiosa

Para una señorita la fiesta de sus quince años puede convertirse en algo perdurable. El sacerdote se reúne con la familia para ayudar a que la quinceañera experimente el Cristianismo en forma decisiva.

El sacerdote platica con la señorita sobre la amistad, el papel de Dios en la vida, el perdón, la libertad y las responsabilidades de una adolescente.

### Regalos Paraliturgicos y su simbolismo:

1. La medalla representa la expresion de la fe religiosa.
2. El anillo representa el lazo de responsabilidad que une a la señorita con su comunidad.
3. La corona representa la victoria de la chica que, a pesar de los problemas y tentaciones ha sabido vivir una vida cristiana.
4. Las flores representan los compromisos que se acaban de adquirir con la sociedad.

La iglesia católica está celebrando en grupo la fiesta de muchas quinceañeras. Esta fiesta es una celebración de la etapa más bella y romántica de una jovencita y una reafirmación ante la sociedad de que la señorita se realizará como una miembro útil de nuestra sociedad moderna.





# 50 years of Lowriding

by Arturo Villirreal

Lowriding is an art form rich in tradition. It is generational in which lowriders have parents and grandparents who were lowriders.

Lowriding can be traced to the horsemanship of the Mexican ritual known as the paseo. The writer Arnold Rojas explains: "For the Mexican *vaquero* [the original cowboy] not only was the horse the main mode of transportation in Mexico, it was a status symbol. Of course, the horseman, too, was held in high regard. Among the criteria for being a good horseman was the horse's care. Horses were not only assiduously cleaned and groomed, they were also adorned elaborately. The *vaquero* spent his money on silver-mounted bits and spurs. He slept in the ground but rode a silver-mounted saddle. He may not have combed his hair, but his horse's mane was trimmed.

After the *vaquero* came the *charro*, the Mexican rodeo rider. The *charro* participates in the *charreada*, a exhibition of equestrian skills that could be considered the ancestor of our Western rodeo. "In Mexico, the *charro* and his horse always play a key role in civic celebrations. They lead parades, welcome dignitaries who visit provincial towns, and keynote all important fiestas," writes James Norman in his book "Charro." "One of the reasons why riding remains so important in Mexico, in spite of the swift industrialization south of the border, is that the horse is more than just an animal to most Mexicans. The horse is a kind of national figure, a romantic symbol in Mexican history." To this day, many Mexicans both in Mexico and the United States adorn their cars and trucks with hood ornaments or door stickers of horses.

Mexican youth have replaced horses and horsemanship with their beautifully crafted machines, each of which is given as much attention and care as any horse of the past.

In similar fashion, Chicanos have utilized the customs of the *paseo* in their ritual of lowriding. They have become what Sonny Madrid, the founder of Lowrider magazine, calls "urban charros."

The ritual and symbolic associated with lowriding has its genesis in the Mexican *paseo*, a tradition from the colonial period that revolves around the plaza, where much of a community's socializing occurs. Every Sunday after attending church, townspeople gather around the plaza. For the young, the *paseo* that occurs at the plaza is part of a courtship ritual. Music is played in the kiosk in the center of the plaza. The young women

stroll around the plaza as the young men stroll in the opposite direction. Glances are exchanged, and sometimes answered by a pleasant smile or nod of approval.

Randall Jimenez, Chairman of the Mexican American Graduate Studies program at San Jose State University puts lowriding in perspective, "Just as the car is a motorized version of the horse, lowriding is a motorized version of the *paseo*."

Lowriding as we know it today started in the 1940s in the East Los Angeles. According to Sonny Madrid, "The Chicanos of the 1940s were influenced by the Okies from Oklahoma. The Okies and other Midwesterners were the first to customize their cars. The *Pachucos* [Chicano youths between the ages of 13 and 21] adopted this idea and added the lowering of the car to eventually make the first lowrider." Cruising customarily took place on a Sunday, when no one was working. As with the *paseo*, it revolved around a central location.

Whittier Boulevard in East L.A. gave birth to the lowriding movement around 1940, and up until 1979, when it was the lowriding capital of the world. Before long, Phoenix, Albuquerque, San Francisco, San Antonio, El Paso, Denver, Tucson, every major city in the Southwest, as well as many small towns such as Del Rio, Texas, had a major cruising spot. In San Jose, recalls Henry Dominguez, a longtime activist in the Chicano community, "in the 1950s there was cruising on First Street and Second Street. All the people used to hang out by Woolworth on First. It was a thing of beauty and pride to watch these cars. It made me want to have one. I remember my father telling me, 'Mi'jo [son], you're going to have to pick a lot of prunes to get one of those. I'll help you, but you have to take the initiative.' In the 1960s, cruising took place on Alum Rock Avenue and Alum Rock Park on the East Side. In the 1970s it moved to San Antonio Street, the parks and to King and Story Roads. I remember hanging out with friends and cousins, maybe drinking a beer or two. Someone in the group always had a lowrider. Cruising or lowriding was spontaneous. Lowriding was all about socializing, having a good time, exchanging information on upcoming events and, if you were lucky enough, finding a date for the night.

The only threat was from the police, who continually pulled over and harassed or ticketed lowriders. It was like a game of cat and mouse, even comical at times, as though we were some type of fugitive outlaws, when all we were doing was riding around.

"In the '70s we formed the Community Monitors to monitor the treatment of Chicanos by the police as well as the carnies who ran the gyp joints at the fair," Dominguez recalls. "A lot off the carnies were bikers and people like that. They used to beat the hell out of our people. The cops would be out there on horses with their big billy clubs around the time fair was getting ready to close. They would come and sweep up and harass us. We decided to have a meeting to form a boycott of the fairground. This is how the monitors came to be. We had over 60 people, golf carts, walkie-talkies all provided to us by the chair and board of the fair who were scared of a boycott.

"Around this time, the cruising was going

on pretty heavily in Hellyer Park. This was in '73-'74. So we decided to monitor the cops out there because they were hassling the cruisers. They were getting real nit-picky about anything. Sure, there was police brutality that was out of control, too."

Five Star Productions in San Jose sponsored the first lowriding event and car show in San Jose. Biney Ruiz was in charge. "I started doing events that were called lowrider balls which were concerts and dances combined in 1973," she recalls. "In 1978 I produced the first lowrider record album. It was recorded at the fairground and included Mary Wells and the Chantells."

In the summer of 1977, Sonny Madrid of San Jose founded, published and edited the first edition of Lowrider, a periodical aimed at the heart and soul of the barrio. The message was unity. Subscriptions grew to over 100,000, not only throughout the Southwest, but also in the Midwest, particularly Chicago, and at military bases around the world. For Chicanos, it was the magazine to see and be seen in. When I appeared in Lowrider I felt like an instant celebrity. Lowrider had that effect on people. No periodical was covering La Raza like Lowrider did.

R. Rodriguez, in his book "Assault With a Deadly Weapon," claims that "Boulevard Nights," a movie released in 1979, did much to sway public perception and opinion against lowriders, negatively stereotyping them as gangbanging cholos. Whittier Boulevard was closed down the same year. With the closing of Whittier, King and Story Roads in East San Jose became the lowriding capital of the world. On any given weekend day, there were thousands of lowriders cruising. The music of War, Malo, Tower of Power, and Santana filled the air.

"There were women who had car clubs, such as the Ladies' Dimensions out of Watsonville, the Latin Angels out of Fresno, the Lady Bugs-a Volkswagen club- and the New Lifestyles that were around in the '70s," recalls Biney Ruiz.

"I was introduced to lowriding by older sisters and older friends who had been cruising," says Sally Cortez, who is currently the only female lowrider car contestant in the Bay Area. "I started cruising down on First Street in 1978. They then closed down First Street because of the remodeling. From there cruising moved to Story and King Roads. Back in 1980 I got my first and only lowrider-that I still have to this day. It is a '72 Chevy Caprice. It actually belonged to my husband who wrecked it but didn't want to repair it. I took it to a friend who completely redid it for me. The paint job cost \$3,600. I had to work the entire summer to pay for it."

When Chicanos do something like lowriding, it is perceived negatively by certain people," says Alfred Arteaga, a professor of English at the University of California at Berkeley who lives in East San Jose. "It's seen as this unique event that has to be stopped in the same way that Chicanos are seen as gang members or drug problems. It's a problem that has to be policed, that has to be controlled, has to be restricted, has to be pushed away, it has to be put out of sight so that you don't see these kinds of things. Like for example, not being

able to wear colors in schools or whatever else. The idea of restricting this is to erase Chicano culture, to say that Chicanos don't exist because they will just be made invisible. So you can close down Story and King, you can close down the fairground so that these things don't exist. It's not more of a problem than any other kind of event. People get drunk, people get violent at football games, race car shows, at rock concerts. It's because it's cast as this Chicano thing that people want to suppress, people want to stop, people want to control it."

San Jose Police Chief Lou Cobarruviaz, asked about banning the show at the fairgrounds, replied, "Every time we would have a car show, it would draw people from throughout the Bay Area. When they would start their cruising down from the fairground down through King and Story, it would clog

up the street so badly that we couldn't get an ambulance through there or we couldn't get a police car through there. There is no other event that causes us to lose control of the streets that leads to the situation where we can't get emergency vehicles in to those areas. I'm not aware of any other event that causes that kind of congestion.

"Basically it's a safety issue from our perspective. Personally, if there was a way they could cruise or have their car shows without taking from the citizens' safety, then I personally wouldn't be concerned about it.

Cinco de Mayo festivities in downtown San Jose in 1993 saw a crowd estimated from 200,000 to 300,000-by all accounts the biggest one ever. Much like the *charros* in Mexico parades, the lowriders led the parade. Mayor

Susan Hammer, who had joined in asking the board of supervisors in 1993 to ban lowriding shows at the fairgrounds, rode in a 1954 customized lowrider Ford convertible. This year estimates at the festivities were at about 500,000. Lowriders also participated in this years festivities.

Citing traffic congestion and violence, the supervisors voted in March of 1993 to ban lowriding car shows from the county fair grounds, ending a 16 year tradition. It was a short sighted decision when you consider that lowriding is a cultural institution with roots hundreds of years old.

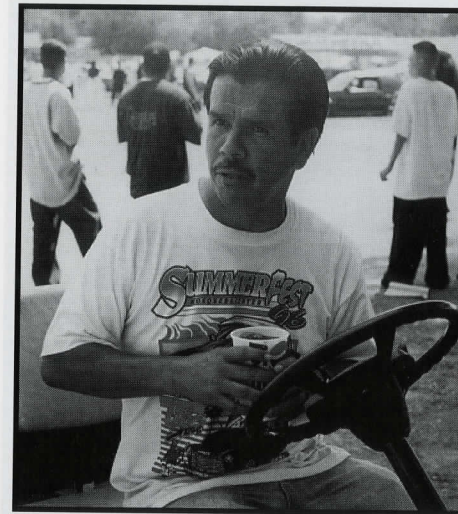
Arturo Villarreal is a writer and editor for Chusma House Publications. This revised article was originally printed in the San Jose Mercury News' West Magazine in October 1993.

## Summer Fest '96

turnover the funds necessary to run the Center's successful programs, such as for sciences hands-on, drop-out prevention, counseling, leadership, sports' leagues and more.

Eighteen years ago, graduate students from Cal State Fresno, called the Trabajadores de la Raza, came together to start the Chicano Youth Center for the kids of the Belmont barrio (in Dickey's Playground where the Center is located) and elsewhere in the San Joaquin Valley. What began out of a friends apartment has grown to a full size youth center that is realizing its dream: helping kids realize their own dreams. What seems to make it all work is an unconditionally dedicated staff and a valley full of kids willing and ready to work for their future.

el Movimiento Estudiantil Chicano de Aztlan Mexican-American Political Association



by Denise A. Cuenca

The sun-roasted Mosqueda Community Center packed in performers, cars, and plenty of people. The fifth annual Summer Fest, sponsored by the Chicano Youth Center and about 25 MEChA groups, displayed low rider bikes, cars to cruise, trucks looking for trouble, and heart-stopping bombs. The Mary Jane Girls, Lighter Shade of Brown, His-panic, and others withstood temperatures well into the 100's to entertain a crowd of 5000 people willing to bare the heat to check out the cars and occasionally, the opposite sex.

Each year's car show only gets bigger and better. The first show, five years ago, brought in 150 cars. This year, with more than 300 cars, they doubled it. Next year's plans include moving to the fairgrounds to accommodate more cars and more crowds.

Aside from the countless dances and car washes held throughout the year, the Chicano Youth Center and MEChA students from throughout the San Joaquin Valley use the car show as a major FUNdraiser. Strong support from the community, including MAPA, and companies like Wells Fargo and Pac-Bell help make it possible to give out \$12,000 in prizes and still





# The Indigenous Peoples



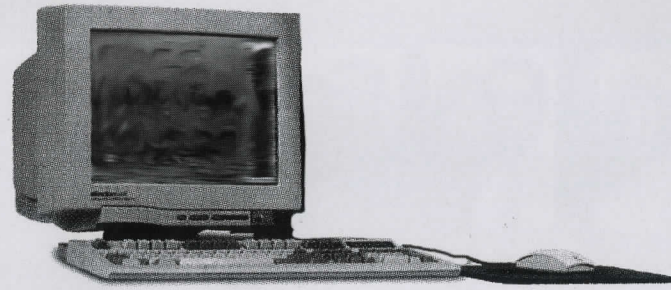
# On Behalf of the Fair



1996



# (Mas de) Raza Cyper Space Information



"Are we not able to see a glimpse, a sight, and the future of ourselves through modern technology"  
-Jesse Razo

by Renee Arana

**A** Masters Student in the American Studies Department at the University of New Mexico.

Using email has changed all of our lives. Remember that first video you saw on MTV and you knew history was being made. Email is like that. I talk to my prima that I haven't seen in years. I write my bro sappy email messages. Now I get email messages from my Tios telling me their version of the latest family gathering not just my mom's. I'm sure I'm saving money from less long distance phone calls. For those of us who have free access to email and still don't have an account, there is no excuse. It is important for us to utilize the tools of the "Great Master." There

**There are many ways to stay informed about what Raza is doing across the country. By utilizing both listserves and web pages, another door is opened.**

are many ways to stay informed about what Raza is doing across the country. By utilizing both listserves and web pages, another door is opened. First, I'll discuss listserves and then give a list of the addresses of selected web pages.

Joining listserves is a great way to be aware and inform others what is happening. It's a great way to converse with family members ("family members" on all levels). There is always something happening somewhere across the country that affects all of us. Having our email accounts hooked up to listserves is like cruising uncovered territory, that is vast and wide helping us stay informed. On listserves like:

**CHICLE** (Chicano/a Cultural and Literature Exchange: [tmarquez@unm.edu](mailto:tmarquez@unm.edu))

**Mujer-L** (Chicana/Latina Electronic Discussion Group: [listproc@lmrnet.gse.ucsb.edu](mailto:listproc@lmrnet.gse.ucsb.edu))

**Research Latino** (Midwest Consortium for Latino Research: [mclr-l@msu.edu](mailto:mclr-l@msu.edu))

There is a constant flow of information, networking and organizing. These listserves help teach ourselves and others through sharing of knowledge.

This summer announced the beginning of 96SERADC on the internet. This new listserve will serve as a source of updates, contacts and general information regarding the nationwide efforts to our "Million Mexicano/a March." Their address is: [96SERADC@u.washington.edu](mailto:96SERADC@u.washington.edu) or for more information call: 1(800) 410-1296.

**CHICLE** (Chicano/a Culture and Literature Exchange) continues at least ten messages per week through the summer. Some of the current discussions has been about the critiques of poetry that some bold Chicleras/os sent while others have asked about book recommendations, as well as the usual announcements of current Raza book publications and upcoming performances by Raza.

The following is a list of email addresses every Raza-net cruiser should be aware of. My apologies in advance, if I unintentionally left some out.

Your beloved **RazaTeca Magazine** is on line: [Razateca@aol.com](mailto:Razateca@aol.com)

**The Galeria de la Raza**, (An art gallery and tienda in San Francisco, Califas): [galeria@sfsu.edu](mailto:galeria@sfsu.edu)

**Taco Shop Poets** (A collective of accomplished Southern Californian writers, musicians and performers. Based in San Diego/Tijuana.): [chintolas@aol.com](mailto:chintolas@aol.com)

**Washington State Commission On Hispanic Affairs**: [hispanic@halcyon.com](mailto:hispanic@halcyon.com)

**National Association of Latino/a Arts and Culture** (A collective based in San Antonio, Tejas. They put out a quarterly newsletter.): [nalacarts@aol.com](mailto:nalacarts@aol.com)

**Lalo Lopez** (Our famous Xicano "La Cucachara" cartoonist) [Pocho24@aol.com](mailto:Pocho24@aol.com)

To those who need information about the movie, "...y no se lo trago la tierra." ("...and the earth did not swallow him..." email to: [SPFilms@aol.com](mailto:SPFilms@aol.com).

## Web Pages:

MEChA conference national association: <http://pilot.msu.edu/user/mirelese>

**Sor Juana Project**: <http://www.dartmouth.edu/sorjuana>

**Hispanic Research Center and Hispanic Art Gallery** (based at Arizona State University)

"We invite you to join us in the viewing of these works and to celebrate and interact in this new and growing medium..." -Santos C. Vega, Ph.D. <http://www.public.asu.edu/atfgc/art/gallery.html>

**The Latino Book Web Page** "...at this web site anyone who has a book or publication is free to post it..." <http://www.latinoweb.com>

**The MEChA at University of Oregon** just "remodeled" their web page and put out an invitation for feedback. <http://gladstone.uoregon.edu/mecha>

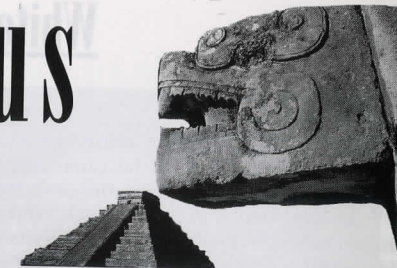
**The Tejano Music Homepage**-Sections contain music samples, Tejano music news, a section dedicated to Selena and music reviews: [www.ondanet.com:1995/tejano/tejano.html](http://www.ondanet.com:1995/tejano/tejano.html)

The above addresses are merely a very small sample of what's out here in Raza Cyberspace. If you do not have access to a computer, there are public libraries that have this information and computers available for public use. For even more information on Chicano/as related Web sites see Hispanic Magazine, March and April issues 1996, Special Report, "Hispanics and the Internet."

Happy Cruising.....



# Raza-Indigenous Business Outlets



An economic power base is essential and an appropriate vehicle, for a people who seek self-determination. It is "A Foundation," the back bone, the mechanics, in economics.

## \*Fresno

Barrios Unidos - Fresno  
(209) 441-1614

Chicano Youth Center  
(209) 488-1212

## \*Hayward

Discoteca Hacienda  
364 W. Tennyson Road  
(510) 786-9811

## \*Highland Park

Arroyo Bookstore  
125 S. Avenue 57  
(213) 259-8850

## \*Milpitas

Milpitas Liquor  
190 S. Main Street  
(408) 262-1693

Taqueria Estrella  
434 S. Main Street  
(408) 942-0225

## \*Montebello

Primier Aztlan  
2008 Montebello Town Center  
(213) 722-9350

## \*Pomaona

Feathered Serpent  
158 West 3rd Street  
(909) 865-7997

## \*San Francisco

Modern Times Bookstore  
888 Valencia Street  
(415) 282-9246

## \*San Leandro

Eden Market  
1113 164th Street  
(510) 276-1224

## \*San Mateo

Barrios Unidos - San Mateo  
(415) 373-1088

## \*San Jose

Bonfare #22  
1175 E. Julian Street  
(408) 294-8765

Chaparral Supermarket  
1001 E. Santa Clara  
(408) 998-8028

Econ 2 Liquor  
3112 McKee Road  
(408) 272-7677

Fairmart Market  
601 Bird Avenue  
(408) 294-7478

Liquors 7-1 Market  
434 Toyon Avenue  
(408) 258-6870

Hammer & Lewis  
1040 S. White Road #E  
(408) 259-5808

Hammer & Lewis  
19 S. First Street  
(408) 295-5808

Indian Times  
San Jose Flea Market  
(408) 248-4802

Latin Force  
San Jose Flea Market  
(408) 787-3594

Le's Market  
100 W. Alma Avenue  
(408) 295-4354

Mi Rancho Market  
494 Auzirias Avenue  
(408) 293-6993

Number Two Market  
1035 Park Avenue  
(408) 295-5009

Outlaw Records  
703 North 13th Street  
(408) 995-6077

Pavilion Sun  
150 S. 1st Street #121  
(408) 998-1440

Pinocchio Cigars & Newspapers  
43 S. First Street  
(408) 297-2187

S & S Market  
502 S. 10th Street  
(408) 275-9650

Stop N Save  
1212 E. Julian Street  
(408) 993-9235

The Hit Factory  
16 S. White Road  
(408) 929-4487

Time Warp Music  
San Jose Flea Market  
(408) 453-1979

## \*Santa Ana

Martinez Bookstore  
200 N. Main, Ste. A  
(714) 973-7900

## \*Sacramento

La Raza Bookstore  
794 iOi Street  
(916) 446-5133

Torres & Torres  
926 iji Street, Ste. 1016  
(916) 442-2207

## \*Santa Cruz

Barrios Unidos - Santa Cruz  
(408) 457-8208

## \*Whittier

Both Sides of the Equator  
12909 Philadelphia Street  
(310) 907-2526

Thank you for supporting us!



# White Supremacy — The Lie That Won't Die

by Maria Elena Ramirez

My youngest son Carlos was in Kindergarten when he came home and told me quite matter-of-factly, "Next time, I'm coming back White, cause it's easier." Here he was, only 6 years old and through the filter of his dark brown eyes, he had interpreted this society's message of white supremacy/non-white inferiority. There in a nutshell is one of the biggest dilemmas facing our community. How do we instill in our children a sense of pride and self-worth, in a society which devalues human potential based on such a ridiculous notion as "skin color".

If we look at this problem as a mental health issue, then an analysis of the power structure under which we live is absolutely crucial. If Raza begins to focus on exactly what that power structure or dynamic is all about, then we can counter the negativity and self-hatred that consumes and destroys so many of our people. We can then, individually and collectively build the kind of world that we deserve to live in and have respect for.

Pretend for a moment you're an Alien (from outer space that is) and you've come to check out the demographics on Planet Earth. You will notice that the population of this little planet is 9/10ths people of color, black, brown, red, and yellow. You see that about 1/10th of the inhabitants are white. Yet, this reality is not reflected on the hundreds of cable T.V. stations, nor the movies, books, magazines, or in the classroom textbooks and lectures, in fact the opposite is true. You will observe that the population that classifies itself as white uses psychological plays called projections upon the masses of these people of color by referring to them as "minorities". Another projection commonly used refers to dark skin color as "genetically inferior". The alien will then notice that many of these people of color buy into the madness of this doctrine of "white supremacy" by purchasing skin lighteners, or surgically changing their features, or avoiding relationships with people

darker than themselves.

Now, let's look closer to home, this psychological aspect of white domination began on this continent shortly after the start of European colonization. To quote from a Spanish Conquistador "to conquer any group, you must control them physically but most importantly, you must take away their knowledge and manipulate their thoughts. You must lead them to believe that they do not deserve to be equal. You must imprison their collective minds."

Later on, Anglo slave owners further developed this psychological control by refining their divide and conquer techniques. The following are quotes from William Lynch delivered in a speech to fellow slave owners in 1712. "...I have a fool proof method of controlling your slaves. I guarantee everyone of you that if installed correctly it will control the slaves for as least 300 years. I have outlined a number of differences and make them bigger. I use fear, distrust, and envy for control purposes." Basically, he states you pitch the young against the old and the old against the young. You pitch the light skinned against the dark skinned and the dark skinned against the light skinned and finally you have the male vs the female and the female vs the male. "Gentlemen these kits are your keys to control. Use them. If used intensely for one year, the slaves themselves will remain perpetually distrustful."

Now, this look at White Supremacy/White Racism is not intended as a Gringo diatribe or hate Whitey campaign. This is not personal, again, my purpose is to encourage Raza awareness and analysis of the continuing harmful impact of this power dynamic on our community. Racism has been defined as 1.) A belief that human races have distinctive characteristics that determine their respective cultures, usually involving the idea that one's own race is superior and has the right to rule others. 2.) A policy of enforcing such asserted right. 3.) A system of government and society based upon it. To this Random House Dictionary of the English Language definition, Judith Katz in her book "White Awareness: Anti-Racism Handbook" has added 4.) Perpetuation of belief in the superiority of the White race and 5.) Prejudice plus power. Since racism is prejudice plus power, people of color cannot be racist against whites in the United States. They can, and

many are prejudiced, but they do not have the systemic power to enforce their prejudices, thus claims of reverse racism are absurd. People of color do not have the power to pay whites lower wages because of their race or ethnicity, to deny whites access to good neighborhoods, or the power to deny health care and most importantly, people of color do not have the power to inferiorize and miseducate white children, something that happens everyday to our children.

Institutional Racism as applied to education equals miseducation. This miseducation impacts everyone in the classroom. James Weldon Johnson, a white male discussed this issue, "Can you name a single one of the great fundamental and intellectual achievements which have raised man in the scale of civilization that may be credited to the Anglo-Saxon? The art of letters, of poetry, of music, of sculpture, of painting, of the drama, of architecture, the science of mathematics, of astronomy, of philosophy, of logic, of physics, of chemistry, the use of metals, and the principles of mechanics, were all invented or discovered by darker, and what we now call, inferior races and nation...." Johnson goes on to state: "Do you know that the only original contribution to civilization we can claim is what we have done in steam and electricity and in making implements of war more deadly? And there we worked largely on principles we did not discover. Why we didn't even originate the religion we use.... If the Anglo-Saxon is the source of everything good and great in the human race from the beginning, why wasn't the German forest the birthplace of civilization, rather than the valley of the Nile?"

So in the face of all this inequity, and misinformation, why isn't there more organizing to keep affirmative action programs alive and more coalition building among progressive elements in all our communities? According to Dr. Frances Cress Wesley, a psychiatrist and author of *The Isis Papers: Keys to the Colors*, she says, "people of color still don't know what the game is. And as long as the power structure keeps us ignorant and teaches us to hate ourselves, they can continue to do whatever they want."

rights to say what I feel," to which the owner, who was Chicano, said, "Not in my restaurant!" Later, I found her at the Affirmative Action march at Chicano Park and this is how Maria Figueroa, a young Chicana at UC San Diego, described what happened. "I put him on the spot," recounted Maria. "I basically said, 'Mr. Dole, you're a hypocrite for sitting and eating the food of the people you want out of this country.' He puts a monstrous face on the Mexican population and then comes and eats food while, on national TV he scapegoats us with his, 'Republican Agenda.'"

Maria and her family were not only escorted out of the cafe, but out of the area. Consider it Dole's first legal deportation, but Maria did something that thousands of protesters tried all week and that is to get their point to the GOP leadership. Maria Figueroa, not only spoke for her own feelings but a sleeping giant that hopefully will wake up and say "Chale" to Dole and scapegoat politics.

we saw Republican presidential nominee Bob Dole come into the cafe from a side entrance. With the press corp in tow, he preceded to work the room shaking hands with everybody. He even came up to us but as he stared at my T-Shirt that said "Nadie Es Illegal / No One Is Illegal" he quickly moved on at the urging of the Secret Service. Soon his Vice Presidential nominee Jack Kemp came in with their wives and they were seated. As they settled in to eat their Chicken Taco Salads, a voice burst out, "Mr. Dole don't you realize that your immigration policies are oppressing the women who are cooking food that you're eating. That the hands who are making the tortillas that you're feeding your face with, are being oppressed by you." Stunned, Dole was frozen by the remarks, quickly, Jack Kemp put his arm around the presidential hopeful and yelled, "Bob Dole is the best friend you'll ever have!" Immediately, the young women who spoke up was pounced on by the Secret Service. As she was shoved out, she kept saying "I have

## "CARA A CARA CON DOLE!"

by: Chuy Varela

As the GOP Republican Convention got underway in San Diego, I hit the ground running on assignment for Pacifica Radio. On Monday (Aug. 12), I and Juan Gonzalez, a columnist for The New York Daily News, had gone to the border and interviewed workers that crossed from Tijuana to San Diego to work in hotels, restaurants, and light industries.

As we returned from the San Ysidro crossing, we decided to go to Old Town - the tourist area where the Spanish colonizers first settled the city - to have lunch. We went to the Old Town Mexican Cafe, where two older Mexican women stood behind a giant plate glass window making homemade tortillas and made our way to a corner space and noticed U.S. Secret Service Agents, starting to mill around. Suddenly,

# Health and Medicine

## When Leukemia Hits Home

by Sandra Carranza

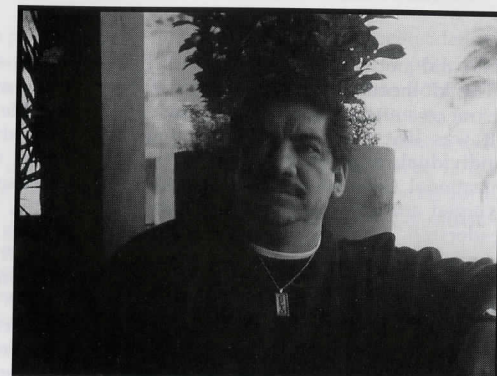
In a small ranch in San Luis Potosi, Mexico known as "Hacienda de La Boca", Julio Carranza was born. At seven he learned what it meant to work for a living as he carried buckets filled with drinking water to his home. With a stick set over his shoulders, he placed a bucket at each end and made several trips to and from the water well. He would make extra trips to the water well for neighbors to make a few extra *centavos*. This job made him perpetually late for school but his family needed the money. While the other children played during school recess, Julio had yet another job. He would leave the playground to collect lunches from the miners wives and then run in his worn-out *huaraches* to the mine that was four miles away to deliver them. As a seven year old, the trip was a tiresome journey, but the need to help his family compelled him.

At eleven his family left San Luis Potosi and moved to Autlan, Jalisco where his father worked in the Magnesium mines. Upon completing the sixth grade, Julio decided not to study any longer.

He joined his father in the mines at age 15 where he eventually learned to work with diesel machinery. He moved on to work in Tampico and then Mexicali as a diesel mechanic. Through these long years of tire-some work Julio became an experienced diesel mechanic.

There at twenty-nine he married Magdalena and one year later was the proud father of a baby girl. But because of his mother-in-laws illness, Cancer, the family had to leave Mexicali and live in San Jose, CA, where his wife resided before they were married. Since he did not have a visa, he and his wife separated for seven months until he obtained his legal residency papers. Once reunited they both lived in San Jose. He began working as a janitor in a cannery, then in construction, and finally found a job as a diesel mechanic. At this time his mother-in-law had just passed away and his second child was soon to be born.

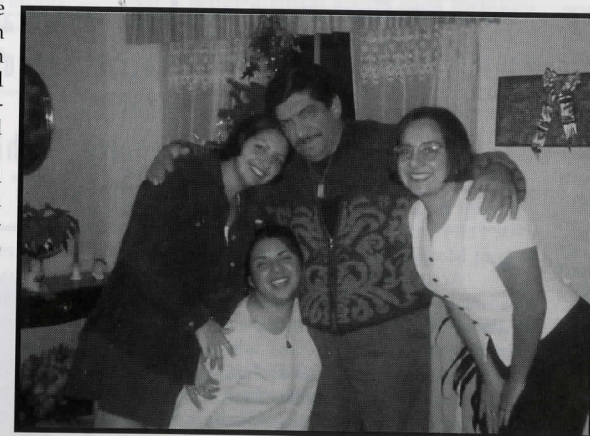
Julio's life was full of hardships the first five years in the U.S., his family lived in garages and then finally in a small apartment in east side San Jose. After working as a diesel mechanic for eight years in the U.S., Julio situated himself and was making a decent salary. They had a third daughter and life was good. The family made bi-annual trips to Mexico to visit his parents in Autlan, Jalisco. Just a few months ago Julio had aspirations of starting his own truck repair business and visiting Mexico during the summer vacation. Then on the day before his 53rd birthday, early in January 1996, he gave in to his wives constant plea for him to visit the doctor;



he had been feeling sick before but was not fond of doctor check-ups. He went in for a check-up feeling tired

and out-of-breath and was admitted to the hospital that same day with severe anemia. The family was not prepared for the diagnosis. Julio was found to have acute lymphocytic Leukemia and told by doctors that without chemotherapy and radiation he would have no chance of surviving more than a month. "It doesn't seem fair that a man who has worked so hard is stricken with such a disease but as a family we must learn to deal with it," said Gabriela Carranza, his daughter.

The American Cancer Society estimates that leukemia will strike approximately 29,300 people in the United States in a single year. Julio Carranza was one of those people. Because Julio's symptoms appeared suddenly, his family was shocked when hearing about the illness. "It was as if they had poured a bucket of hot scald-



ing water on me, I just became numb," notes Magdalena, his wife.

Until the day Carranza was admitted to the hospital he seemed to be only suffering from a flu, which is common for patients with acute Leukemia, symptoms may appear within weeks and may resemble a viral infection, with fever and a run-down feeling. The family never imagined what laid ahead for him; 2 months of everyday pain and a endless road of uncertainty. "The days in the hospital were long, my sisters and I traded off in spending the night near my father's bed side. We didn't want to leave him alone," says Cecilia, his youngest daughter. The staff in the hospital were astonished at how close a family we were, I just responded, "That's how all Mexican families are." He said, "We are

close and this illness has brought us closer together but more than that it made us remember that material things are not that important and that we shouldn't take our health for granted." Before Julio began his chemotherapy and radiation therapy he had a full set of thick black hair, a healthy appetite, and weighed 220 pounds. Today most of his hair has fallen off, he weighs only 170 pounds, and sometimes feels very ill. The chemotherapy effected his body tremendously. He side effects included hair loss, nausea, diabetes, constipation, infections, anemia, and depression. However, he is determined to gain back all his hair and weight, "I'm not giving up," said Julio. The man once called "Elvis" for his thick black slicked hair by colleagues and friends. Now suffered as he saw his hair gradually fall off.

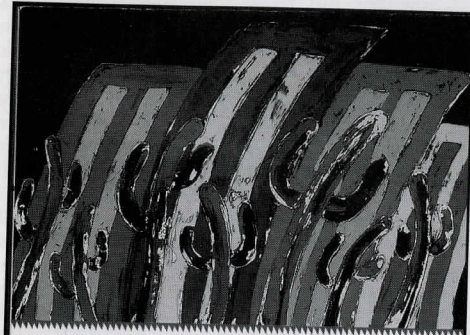
The diagnosis of cancer is indeed a powerful stimulus. A road of hope, despair, courage, fear, humor, anger and constant uncertainty lays ahead for this family. Perhaps by sharing the life experiences of coping with cancer you will be able to deal with a similar situation or simply just find new meaning to your day, using each day to its fullest measure.

"Many time heroes are not recognized, today I would like to take the opportunity to recognize my true hero, my father. My father has taught me how to work hard for what I want, how to value education, and most of all how to never give up. My father is not an college educated man with a degree, instead his education is accumulated through life experiences. As an immigrant and as a Leukemia patient, my father has suffered in many ways, but his determination to make it never dies and as long as he lives he will fight every step of the way," notes Sandra Carranza, daughter. The article you have just read is about my father and his struggle with leukemia. I am happy to say that this article was written by me a few months ago and since then my father's leukemia has gone into remission. My fathers hair is now growing and he smiles once again. However, like my father says, "The battle is not over yet." He still has two years of daily medication and everyday we hope and pray the cancer does not return. I hope that you will learn more about Leukemia through this article or maybe it will just make you appreciate a healthy life, a little more. Furthermore, I would like to thank all the friends and family, whom without their economical and spiritual support our road to recovery would have been much harder. Thank you for the prayers, the long visits, the *hollas de mole y arroz*, the flowers, the candy, the phone calls, and most of all for just caring. Muchisimas gracias a todos los que compartieron la tristeza de nuestra familia durante los dos meses mas dificiles de nuestra vida. Al padre Gerardo y a la hermana Guadalupe gracias por re-introducirle a Dios a mi padre. May God bless us all!



# Anything But Mexican Chicanos in Contemporary Los Angeles

Author: Rodolfo F. Acuña



## ANYTHING BUT MEXICAN

CHICANOS IN CONTEMPORARY LOS ANGELES

In this book, Acuña examines the Chicano/Mexicano presence with the help of historical events as well as with present day events. According to Acuña, "Nearly 4 million of the 16 million people of Mexican decent in the U.S. live in Los Angeles and its environs." Therefore making Los Angeles an ideal setting for Acuña's book.

As Acuña continues, he explains the racism by Euroamericans towards Raza is caused by fear. He states, "At stake, then, are power and control as well as definition of the individual and collectivity. At stake is history: how it is written and how it is remembered. At stake is culture: how to define U.S. culture, and whose definition shall be dominant?"

In the next chapters Acuña focuses on politics and immigration issues. **Taking Back Chicano History** is a very intense chapter which deals with the preservation of Olvera Street. Acuña explains, "The war over Olvera Street has been a struggle to reaffirm Mexican place and identity in Los Angeles. Another struggle, also waged on Olvera Street, had been a fight against distortion and exploitation of that Mexican culture and history."

In chapter 3, **Chicanos in Politics: A Struggle for Existence**, Acuña writes about the lack of Chicano political power. "To achieve equal rights for Mexican-Americans, they formed organizations such as the Association Nacional México-Americana, the American G.I. Forum, and the Community Service Organization (CSO)."

In this chapter we are also introduced to Edward "Eddie" Roybal. In Acuña's words, "The most successful and respected political figure in the history of Chicano Los Angeles..." Some of Roybal's achievements include, while heading the CSO in 1948, he launched a massive voters registration that led to his landslide victory for City Council. In 1954, Roybal ran for lieutenant governor in the Democratic primary. Although he won in the primary, he lost in the general election. In 1958, Roybal ran for Los Angeles County Board of Supervisors, Roybal won by 393 votes. That victory was revoked because the county registrations office announced they had made "clerical errors."

Acuña did not forget the power of La Mujer, "The Mothers of East Los Angeles did not start out as an organization but a movement. It was like a river without a single source: individuals and groups with a variety of organizational experiences and constituencies converged and marched behind Molina's public leadership." As a result of their marches, the Mothers of East Los Angeles forced the Department of Corrections to conduct an environmental impact study on the proposed prison in Boyle Heights, a required study that the department had waived earlier. Gloria Molina was elected to the Los Angeles City Council. "Much of Molina's attraction was her style. She appeared willing to rock the boat and take on established interests at City Hall - a stance that appealed to voters who wanted heroes where few were to be found." Molina fought for representation on the county Board of Supervisors. According to Acuña, "Mexicans had been excluded from this body for 115 years." Molina stepped into one of the most powerful positions in California politics when she became victorious as county supervisor.

In chapter 6, **Immigration: The Border Crossed Us**, Acuña describes the many different ways Latinos have been used as scapegoats. One way was, "During the 1913 recession, the Commissioner of Immigration, for instance, publicly announced his fear that Mexicans might become public charges, since according to these authorities, Mexicans came to the United States only to receive public relief." Acuña also states, "The Depression of the 1930s intensified nativism, and politicians seized the opportunity to blame Mexicans for massive unemployment." A more recent accusation Acuña presents is, "...President Gerald Ford scapegoat Mexicans for the economic slowdown..."

Acuña also describes the different Acts passed involving immigrants. "The McCarran-Walter Act was used to deport many Mexicans immigrants active in labor organizing." Immigration Act of 1965, "changed the policy of exempting people from the Western Hemisphere from quotas, specifying that 120,000 immigrants could enter annually from the Americas and 170,000 from the Eastern Hemisphere." Another Act Acuña highlights is the, "Dixon-Arnett Act in 1971; it provided fines for employers who hired undocumented workers." A defeat for Chicano activist was the passing in 1986 of the Immigration Reform and Control Act which combined employer sanctions and amnesty.

Acuña doesn't merely write about Chicanos/Latinos, he also writes about our relationships with other races. In regard to the Black-Brown relations Acuña writes, for their part, Chicano intellectuals and Chicanos in general have failed to explain the experiences of their people in racial terms that might help develop Black-Brown understanding and soli-

arity. An interesting relationship is that of the Asian and Chicano. Acuña points out, "And like Mexicans and Central Americans, Asians have shared a running battle with the INS, which regularly rounded up undocumented Chinese workers." I agree with Acuña when he writes, "The goodwill between Asians and Latinos will be tested in 1996 if the so-called California Civil Rights Initiative appears on the State ballot."

In the next two chapters Acuña continues to describe the political injustice that Latinos have endured.

Acuña brings to light in chapter 9, **Chicanas in Los Angeles**, the struggles, ambitions and the triumphs of the Chicana. He explains why the Chicana has become invisible, "The invisibility of female identity thus encourage a racist dehumanization of the whole Chicano community." Acuña also tells us about some of the most powerful Chicanas; Gloria Molina, Marta Escutia, Grace Napolitano, Diane Martinez, Hilda Solis, Lucille Roybal-Allard, Vicky Castro, Leticia Quesada, Linda Griego, Monica Lozano, Vilma Martinez, Antonia Hernandez, Maria Elena Durazo, Vivian Bonzo, and Dr. Cynthia Telles. Indeed these women are powerful, but we can not forget the power of our jefitas y abuelitas.

"The invisibility of female identity thus encourage a racist dehumanization of the whole Chicano community."

Acuña also writes about the Chicanas socio-economic profile which he describes as, "Chicanas and other Latinas are generally younger, poorer, and less educated than their Euroamerican, Asian, and Black counterparts." Educationally, the Chicana is starting to take her future in her own hands. In 1989, Chicanas accounted for 11% of all women in the UC Senior class, compared to the 4% in 1983.

Acuña closes this chapter with history, or better said, the lack of Chicana history, "Chicanas and others are denied knowledge of their history, and of their heroines. They are the victims of scholarly neglect and racist assumptions, which up until recently went unchallenged."

The remaining three chapters Acuña deals with the effects of NAFTA in Chapter 10., **Mexico Lindo and NAFTA**. In chapter 11, **Troubled Angels**, he writes about gangs, taggers, and police brutality. Chapter 12, **The Stairway to the Good Life**, Acuña writes about the educational journey Chicanos must endure.

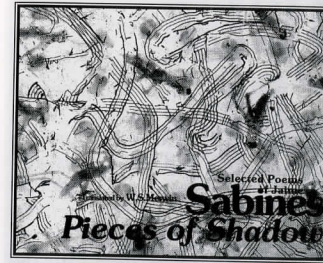
Upon finishing the book, I concluded that even though it is based in Los Angeles, the information it contains could be applied throughout Aztlan and beyond...

reviewed by: Sandra Herrera

Publisher: VERSO  
180 Varick Street  
New York, NY 10014

# Selected Poems of Jaime Sabines—Pieces of Shadow

Author: Jaime Sabines



Un poeta mexicano llamado Jaime Sabines

Mi neófito experiencia ante la belleza de la palabra de la poesía ha abierto rotundamente, que el palatal de mi mente expolre la poesía mexicana. En este caso mi palatal topó con el mexicano Jaime Sabines. Sin duda alguna, Jaime Sabines ocupa en la poesía mexicana un lugar singular.

Sabines es un emblema vivo ante un pueblo mexicano tupido de tradición popular. Nació en 1926 en Chiapas y pertenece al a colectividad intelectual de la generación de Carlos Fuentes, Rosario Castellanos, Jorge Hernández y otros m-s. Su poesía se vale por sí misma. Y es por ello que se encuentra dispersada en las muchas antologías que se leen el día de hoy. Su poesía es como la canción popular "volver volver" que es cantada por todo mexicano. ¿Porqué como esta canción? Porque la poesía de Jaime Sabines sobrevive como un manantial en las mentes de todos los mexicanos. "Sobreviven en esa otra antología inmaterial que es la imaginación", dice el crítico-poeta Adolfo Castañón. No solamente Sabines se ha ganado el respeto colectivo de México, también se ha ganado la sensibilidad del corazón mexicano y esto es difícil hacer, especialmente si se vive en un país lleno de degradaciones económicas, donde la gente no tiene el interés de pensar en poesía.

Muchos críticos consideran a Sabines como un "rebelde de la poesía" por que no sigue las formas métricas "como se deben." A Sabines no le importa esto en lo absoluto, lo que a él le importa, como a todo artista es escribir y llegar a su meta, la creación. Es como un caballo salvaje en un hipódromo que rebaza aquellos ortos caballos que representan las reglas taxonómicas de la poesía. En otras palabras, la obra de Sabines es una casa construida de arena, ladrillo, palos, teja-manil, teja etc. En su obra podemos ver imágenes oscuras, imágenes claras, frases difíciles de descifrar, versos largos, cortos, lo podemos ver todo.

En la obra de Sabines también podemos ver que ha sido influenciado por diferentes escritores y tradiciones literarias de un mismo tuétano: la prosodia bíblica, poesía medieval, cancionero popular e influencia de poetas famosos como los son ganadores del premio nebel de la Literatura, Gabriela Mistral y Pablo Neruda, pero sobre todo fue influenciado por César Vallejo.

Pero en realidad, ¿a qué se debe el éxito de Jaime Sabines? Hay muchas razones, no solamente una. Sabines no solamente ha podido salirse con la suya, en no seguir el pulimiento como los Modernistas, Parnasianos y Simbolistas; para Sabines es más importante entender un poema, no por su orden material, pero por su sentido de vivir y sentir a costill abierta cada metáfora sin importar el orden.

En estos momentos en nuestro México

lleno de problemas económicos no hay un poeta mas destacado y conocido como lo es Jaime Sabines. La actitud de su poesía tiene la magia de llegar al corazón cotidiano de to mexicano y así lo ha hecho.  
reviewed by: El Hombre De Café...

*La luna se puede tomar a cucharadas  
o como una capsula cadados horas.  
Es buena como hipnótico y sedante  
y también alivia  
a los que se han intoxicado de filosofa.  
Un pedazo de luna en el bolsillo  
es mejor amuleto que la pata de conejo:  
sirve para encontrar a quien se ama,  
para ser rico sin que lo sepa nadie  
y para alejar a los médicos y las clínicas.  
Se puede dar de postre a lkos niños  
cuando no se han dormido,  
y unas gotas de luna en los ojos de los ancianos  
ayudan a bien morir.  
Pon una hoja tierna de la luna  
debajo de tu almohada  
y miraras lo que quieras ver.  
Lleva siempre un frasquito del aire de la luna  
para cuando te ahogues,  
y dale la llave de la luna  
a los presos y a los desencantados.  
Para los condenados a muerte  
y para los condenados a vida  
no hay mejor estimulante que la luna  
en dosis precisas y controladas.*

- Jaime Sabines

## The Aztec Chronicles

Author: Joseph P. Sanchez

**The Aztec Chronicles** bills itself as "the true history of Christopher Columbus."

The author, Joseph P. Sanchez brings impressive credentials indeed to such a labor. He would seem the perfect candidate to finally bring to light the real story behind the Columbus legend, which by the way holds special significance for Chicanos and other Latinos who are still paying the price for the centuries of European colonization of the "new world."

We learn on the back cover of this slickly designed TQS published novella that Dr. Joseph P. Sanchez "has worked in 25 Spanish colonial archives in Spain and Mexico" and that he had headed the U.S. National Park Service's Spanish Colonial Research Center at the

University of New Mexico. His impressive and exhaustive research for this slim volume (140 pages) has carried him to the Canary Islands, the Caribbean, as well as to Spain.

What distinguishes this historically based work of innovative fiction is not only what we learn about Christopher Columbus (or Colon as he was know in Spain in the 1400s) but also the manner in which Dr. Sanchez presents it to us.

First of all, a few of the more interesting tidbits of information we gain from this impressive work: It would seem that Colon was NOT a Genoese as is widely believed, but rather a Spaniard. Secondly, it seems clear that Colon was likewise NOT the first European in the 1400s to traverse the Atlantic, make it safely to the Caribbean area of the Americas, and return to Europe. To Bolster his claim of being first, Columbus probably kept false records, took advantage of friends and associates, lied to the King and Queen of Spain who financed his voyage, and subsequent to his voyage continued the false

story line of his accomplishments purely for financial gain. It also appears that Colon's heirs (especially his son, Fernando and even Fray Bartolome de las Casas) also kept up the drumbeat of false information about Colon accomplishments, purely for the financial gain it would bring to the Colon family.

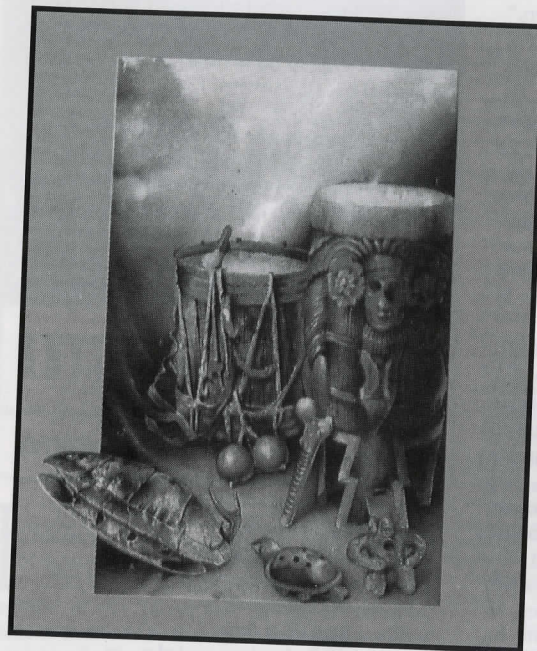
These impressive historical revelations in and of themselves would merit the book resounding praise. Yet, they are not what catches one's attention while first reading **The Aztec Chronicles**. I must admit that I myself was initially confused and perplexed by the notion of combing Colon and the Aztecs. The Aztecs? Colon never had any direct contact with this most powerful of the Native-American civilizations. Why AZTEC chronicles in a book about Columbus?

Why, indeed? The manner in which Sanchez presents his research is inspired to say the least! First of all, the novella begins with a first person introduc-

continued on page 48



# Song's of the Spirits



by Chuy Varela

As a child growing up in Ysleta, a small town outside of El Paso, Texas, I was introduced to music through the radio and hearing relatives sing Mexican classics at family get togethers. A lasting musical memory happened when I was in the third grade. On a crisp December morning my father showed up at Ysleta Grade School and asked the principle to excuse me and my brother for the day. Wow, we thought, somebody must be sick or something *bien gacho!*

We crossed at Zaragoza and headed south into Chihuahua. We were told that we were going to see the Tarahumara indigenous dancers known as *Matachines*. A cold dry overcast day, we drove for hours until we arrived at a small *rancho* at the foot of a mountain range. You could feel something very solemn and special. As we approached a clearing you could hear the sounds of drums, *pitos* (indian flutes), and violins that sounded out of tune to my naive young ears. People danced and a spiral of sounds spun everywhere engulfing us in an experience of music and dance as prayer.

In pre-colombian Mexico music was considered sacred and used for ceremonial purposes only. Musicians were highly regarded as they provided the

fabric and pulse for religious rituals. No written form for recording music had developed so musicians had to memorize a very wide repertoire for the many ceremonies that ranged from hours to days. Powerful lords were patrons to composers who wrote poetic ballads of their military exploits. *Musicos* also paid heavy for mistakes in Azteca culture. They believed that imperfectly executed rituals offended rather than appeased the gods. So a missed drum beat meant death.

In Aztec tradition, central to the 'ceremonia' is the *huehueltl* drum, which were handsomely carved, as well as the *teponztli* drum, which was played horizontally and had a top that was slotted to form two tongues. The drums were painstakingly hollowed out by fire and chiseled out to achieve the pitch and tuning. Sometimes the drums were carved as a crouching man or animal. Also in the mix were shakers, rattles, and the ankle *ayayaotles*, made from the nuts of the *ayayotl* tree and worn by *danzantes*. The *carcoles*, conch shells, and clay flutes were the principal harmonic instruments.

Musical education was very important to the Azteca with several important schools in Texcoco, Tlalpam, and Tenochtitlan (Mexico City). Pupils were initiated at an early age and taught singing and dancing. The Aztec music master Tlapitzcatzin supervised maintenance of the traditions with great strictness. Musical culture was refined and complex in the Aztecas, the Purepechas, the Mixtecs, and the Mayas. It's easy to understand why the Spanish sought to destroy a musical art whose role was central in the life and beliefs of the conquered peoples.

In pre-colombian Mexico music was considered sacred and used for ceremonial purposes only.

Musicians and priests were massacred, eliminating those that could transmit the traditions. Smaller more nomadic tribes like the Huichol, Tarahumara, Seris, Lacandon and the Yaqui, fled the colonizers and were able to preserve their musical cultures.

A movement to recover this lost musical past was launched in the thirties under the impetus of Mexican classical composer Carlos Chavez, whose *Sinfonica India* pushed academia toward a process of reconstruction. From plate carvings and fragile remains of ancient musical instruments, dedicated anthropologists pieced together what this music might have sounded like. In the eighties a new movement emerged in Mexico to blend this indigenous knowledge with contemporary musical elements. Dubbed Aztec Rock, groups like Tribu and trance-ambient composer Jorge Reyes created



lush soundscapes and brought these ancient instruments and traditions forward. Another experiment was headed by musicologist Juan Sanchez who recruited the group Los Folkloristas to record a piece written by Juan Avila -

"Raiz Viva" - using copies of ancient instruments over a thousand years old made by expert craftspeople.

In indigenous cultures music did not stand alone and was always performed in tandem with dance, chants, or poetry. It was, and still is, worship to *nuestra madre tierra* (mother earth). The Tarahumaras believe that if the crops fail it's because the intensity of the worship was low. Now these traditions are kept alive by the many *danzas* that exist throughout the Americas and here in our corner of Aztlan. Yet these traditions are still viewed as pagan by many organized religions but much like the spirits touched me as a child in the mountains of Chihuahua everytime I see a child captivated by the sounds and splendor of the *danza*, I knew these prayers will not be lost because they do live in our hearts forever if I allow them in. *Que Su Sol Sea Brillante!*



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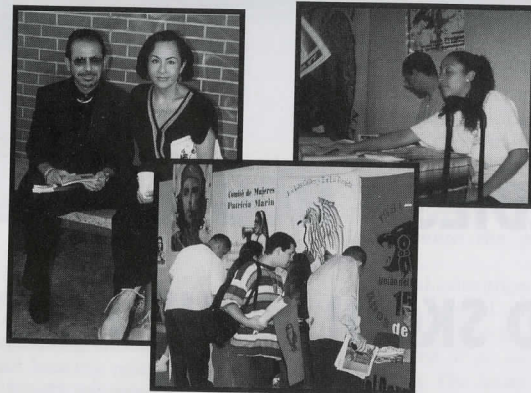
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**R**AZA FROM THROUGHOUT AZTLAN COME TO SAN DIEGO TO CREATE A NATIONAL MOVIMIENTO AND TO PROTEST THE RACIST REPUBLICAN PARTY CONVENTION



Aztlán

by Consuelo Manriquez  
Coordinator, RAZA Rights Coalition  
Member, National Chicano Moratorium - San Diego Region  
Member, Central Committee of Union del Barrio

The National Chicano Moratorium Committee (NMC)\*, organized the National Raza Unity Conference held on August 11, 1996. This RAZA, led conference, carried the revolutionary spirit, if mejican heroes such as Zapata, Che, and Las Soldaderas. The overall purpose of the conference was to protest social, economic and political conditions created by both the Republican and Democratic Parties.

The conference, attended by over 200 Raza, was a two-day event, held at San Diego City College. The primary objectives of the conference were to bring together progressive people to discuss perspectives on critical issues affecting Raza and to form a national network of organizations to act on the issues identified by the participants. There were five centralizing themes: 1) Building a National Movement or RAZA Self-Determination; 2) Grassroots / Barrio Organizing; 3) Youth, Women, and Prisoners, working with key sectors of Nuestra RAZA; 4) La Lucha en Mexico, EZLN, EPR, FAC - MLN and other struggles of RAZA, south of the militarily imposed border; and 5) Critical issues facing RAZA. Presentations were made by activists that have made a major contribution to the Chicano Movement such as; Xenaro Ayala / RAZA Unida Party; David Rico / Brown Berets; Rudy Acuna / Author of "Occupied America"; Alurista / Chicano poet. In addition, to show solidarity in the struggle, Omali Yeshitela, from the African People's Socialist Party, was



invited to make a statement. His speech was met with a standing ovation and shouts of "VIVA AFRICA!", the conference was a historical event. It brought together representatives from diverse progressive organizations to develop a unified agenda with EL MOVIMIENTO at the center of the discussion.

The second day of the conference consisted of the National Raza Marcha Against the Republican Party. The purpose of the march was to educate and raise the consciousness of our community to issues such as Proposition 187, English Only, Immigration Policies, and Police Violence / Brutality. The speakers at the pre-march rally focused on self-determination as the major issue for RAZA. The participants at the rally carried signs that read "This is our land," "The Doles are illegal," and "Que Viva La Raza." The Mexican flag as well as

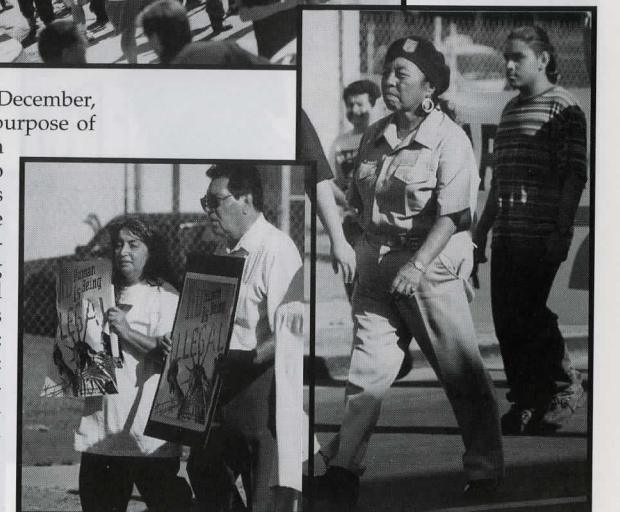
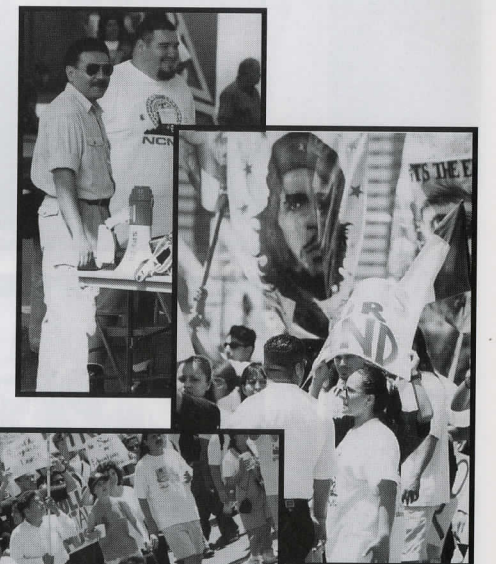


banners with the likeness of Zapata, Che, and Fidel were also prominently displayed. A large banner that preceded the marchers read; "El Pueblo Unido James Sera Vencido / La Raza Marcha Contra el Partido Republicano." A banner following the marchers depicted a hooded Ku Klux Klan member with a copy of the California Civil Rights Initiative to show the racism underlying the proposed legislation. The marchers left Chicano Park after the rally and walked through the streets of barrio Logan, to Downtown San Diego. The marchers bypassed the infamous "protest site" authorized by the city of San Diego for protesters. The marchers received much support from RAZA, by the end of the march there were approximately 800 marchers, ending at Chicano Park.

The NCMC is responsible for following up on the resolutions generated by the participants at the Raza Unity Conference. Based on the feedback provided, it is evident that a national coalition is required to accomplish our goals of Justicia y Liberated for Raza. The message for all Raza is to join an organization or create one under the banner Raza Self-Determination. The next step in advancing the CAUSA is an NCMC co-sponsored the 4th Annual Raza Youth Liberation Conference, on November 16, 1996, in Oxford, Califas.

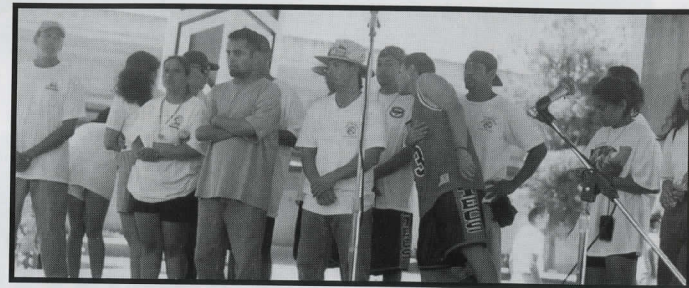
\*The NCMC, was re-activated in December, 1989, in East Los Angeles. The major purpose of the NCMC, was to organize the 20th year commemoration of the Chicano Moratorium, on August 29, 1970. This event was to serve as a catalyst to create a national network of Raza organizations throughout Aztlan. The guiding principles of the NCMC are; full employment with union jobs and wages for all; quality education fro all children; affordable health care for families; decent affordable housing for all; community control of police / sheriffs; abolishment of the Border Patrol; de-militarization of the Mexico / U.S. border; end drug trafficking in the barrios; end

barrio violence and U.S. out of Latin America. For more information please contact us at; (619) 280-8361 or P.O. Box 620095, San Diego, CA 92162 or <MagonBros@aol.com>.





# Raza Wake Up!



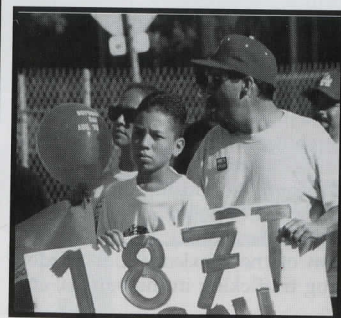
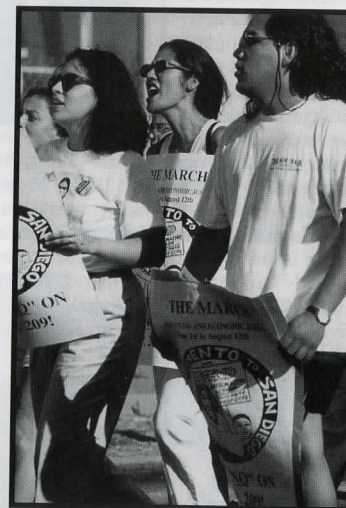
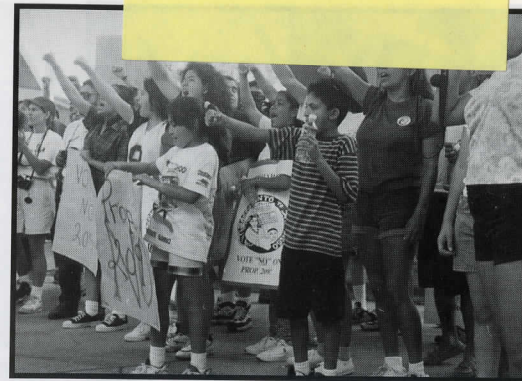
by Jennie Marie Luna

Raza! Wake up! We can no longer be under siege. Every day our people are under attack as initiatives such as Proposition 187, the militarizing of the border, the bashing of Raza by the migra, the disbanding of Affirmative Action, and the creation of the California Civil Rights Initiative / Prop. 209 are imposed through current politics. Politicians constantly appeasing and repressing the voice and opinions of Raza is proof that we must give the power back to our people.

In the Spring of 1995, three San Diego State University MEChistAs came up with an idea to counter the racist attacks by right wing politicians. To combat the attacks and to empower our people, the idea for a march based on the concept of social and economic justice gave birth. The goals of this march would be to give our communities a sense of action, renew hope for our future, to distribute information of Propostion 209, to build coalitions, to create and mobilize demonstrations against the GOP Republican convention, and to create massive citizen, naturalization and voter registration drives.

The march, which to some, would seem impossible became a reality on June 3rd when people of all ages and walks of life came together

and began to march from Sacramento to San Diego. This state wide march was constructed to geographically link communities through a grass roots movement. This 700 mile walk ended on Sunday, August 11th, the eve of the GOP Republican National Convention in San



Diego.

The marchers (known to all as the "mighty mighty marchers") arrived at Chicano Park in Varrio Logan, San Diego and were greeted by the sound of conchas, chants of Xicano and Xicana Power, and Danza Mexica. Other groups have also been organizing around the defeat for Prop. 209 such as the National Chicano Moratorium Committee. Using different, but just as effective, tactics they successfully held a Raza Unity Conference and strategized for the protest on Monday.

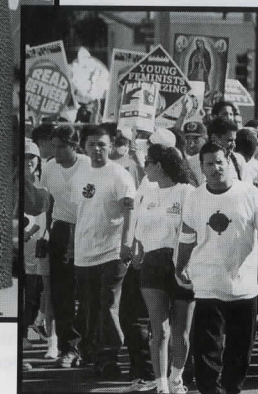
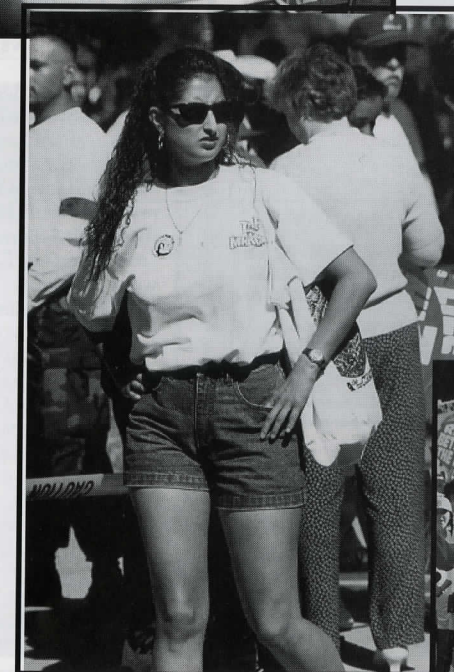
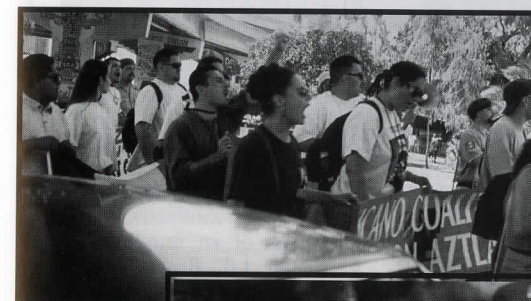
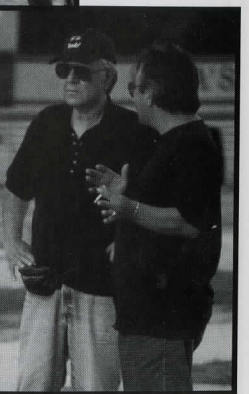
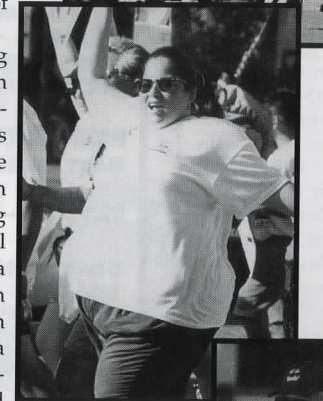
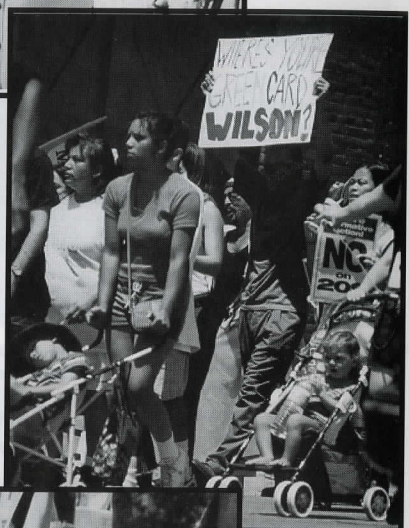
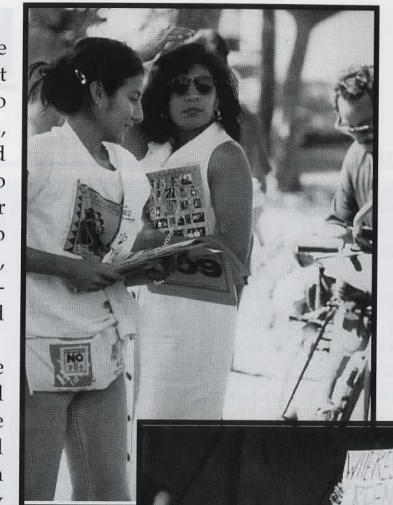
Each group protested around the idea of defending Affirmative Action and defending Prop. 209 and rallied at the GOP convention. The loud protesting and marches through the streets gave the San

Diego community and California a warning that we would not let republicans or anyone get away with putting our Raza down.

The rally at Chicano Park, began at 3 p.m., as information about the protest was given out. A dedication was made for two new Xicana murals that were recently added to the beautiful art surrounding the park. Speakers included; Juan Jose Gutierrez, of One Stop Immigration, David Valladolid of United

Domestic Workers, and Arturo Rodriguez of the United Farm Workers Union.

Marching, yelling, chanting and sign-holding followed the rally and led the protestors in front of the Convention Center, where the message was made clear by speaker Dolores Huerta, of the United Farm Workers that we must come together in unity for the common cause of human rights. Following her, Greg Akili of the Million Man March, Eleanor Smeal of the Feminist Majority, Patricia Ireland of the National Organization for Women and MEChA, spoke with the same message. The voice of Raza was heard as action was taken to preserve the derechos of our people and leave a lasting mark on the state of Calif, Aztlan. C/S





# El Chupacabras

by Pedro Arroyo

El Chupacabras the famous "Goat Sucker" that has made the recent headlines in Mexico and in Puerto Rico has also had an impact on Chicano/Latino communities in the United States.

The story of Chupacabras probably began in Puerto Rico but gained most of its popularity in Mexico. According to eyewitness accounts in Mexico, Chupacabras is said to be some sort of dinosaur-type creature with fangs, bulging red eyes, and bat wings. Other say that Chupacabras has needles on its back and has the legs of a kangaroo. Some people also believe that Chupacabras is a extraterrestrial being.

There are some segments of the Mexican population who believe that Chupacabras was created by the government in order to divert the people's attention from the real economic and political crisis that the county is currently facing. They believe that Chupacabras is being used as a "scapegoat."

Chupacabras has gained much attention because it has been accused of killing cows, chickens, goats, and other animals. Chupacabras kills the animals by sucking the blood out of them until they are dead.

The fear of Chupacabras has driven many people in Mexico frantic. Some folks in rural areas have not gone to work early in the mornings as customary, for fear of an encounter with Chupacabras. Others will not send their children to school or allow them to play outside at night. The Mexican authorities have dismissed these claims and rumors about Chupacabras by investigating the areas where animals have been killed. But Mexican authorities have found that most killings have been carried out by wild predators. But the news of Chupacabras spread quickly and could not be stopped.

In Mexico, Chupacabras has reached the same mythical status of popular folk legends like La Llorona (The Weeping Woman). Chicanos on the other hand have transformed Chupacabras into a cultural icon.

The goat sucker has sparked the imagination of writers, artists, musicians, and even some entrepreneurs. This has been the case on both sides of the border.

For example, Chupacabra T-shirts have become a popular item at the local swap meet where I shop. Chupacabra T-shirts portray the goat sucker in an evil manner, sucking the blood out of a poor goat. While others show Chupacabras playing soccer.

The imagination of a Mexican has no limits. Neither does his/her ability to fantasize.

The T-shirts give the shopper descriptions of Chupacabras: approximate height, body, and facial features and a list of the victims. Some T-shirts include a warning, "Never to look into the eyes of Chupacabras." He must have hypnotic powers!

The funniest of the T-shirt design that I saw was El Chupadolare\$ (The Dollar Sucker). The shirt portrays the body of Chupacabras but with the face of ex-Mexican President Carlos Salinas de Gortari. He is bald, with bug ears and red bulging eyes. Salinas de Gortari is accused of sucking (stealing) millions of dollars from Mexico while serving in office. He has also been implicated in much of the corruption that has surfaced in Mexico in the last two years, including the murder of

Mexican people. The T-shirt also includes a warning, "Never to look into the eyes of Chupadolore\$ because he might clean out your wallet without you knowing."

There are even a few jokes flying around about Chupacabras. A friend shared one with me the other day. He told me that, "Chupacabra's favorite hang-out was at the Red Cross and at Birrierias in Chicano neighborhoods (Birria restaurants)."

"If you don't like someone, you can call them Chupacabras," he tells me while laughing. "This is what we call our new boss at work."

Chupacabras has also appeared at the local radio stations where I work. I received a cassette from a East Los Angeles musician calling himself Lil' Rudy G and the Chizmosos. Lil' Rudy G has written a rock and roll song in honor of the goat sucker. "Chupacabras in my

head, chupacabras under my bed. Chupacabras are you evil, Chupacabras the chivos (goats) are dead." The song even includes the sound of a goat as it becomes a victim of Chupacabras.

The song has received quite a reaction from listeners. Some have called the station asking if Chupacabras really exists. I tell them that there is no physical evidence yet!

If you want a copy of the Chupacabras song, you will have to wait some time. It is part of an unreleased demo that Lil' Rudy G and the Chizmosos are working on. But who knows, it might be ready by the time Chupacabras decides to head north of the border. I hear that Chupacabras has already been spotted in Sylmar, California. At least this is what a friend of mine tell me. He is the same friend who claims to have seen space aliens in East L.A. when we where kids.

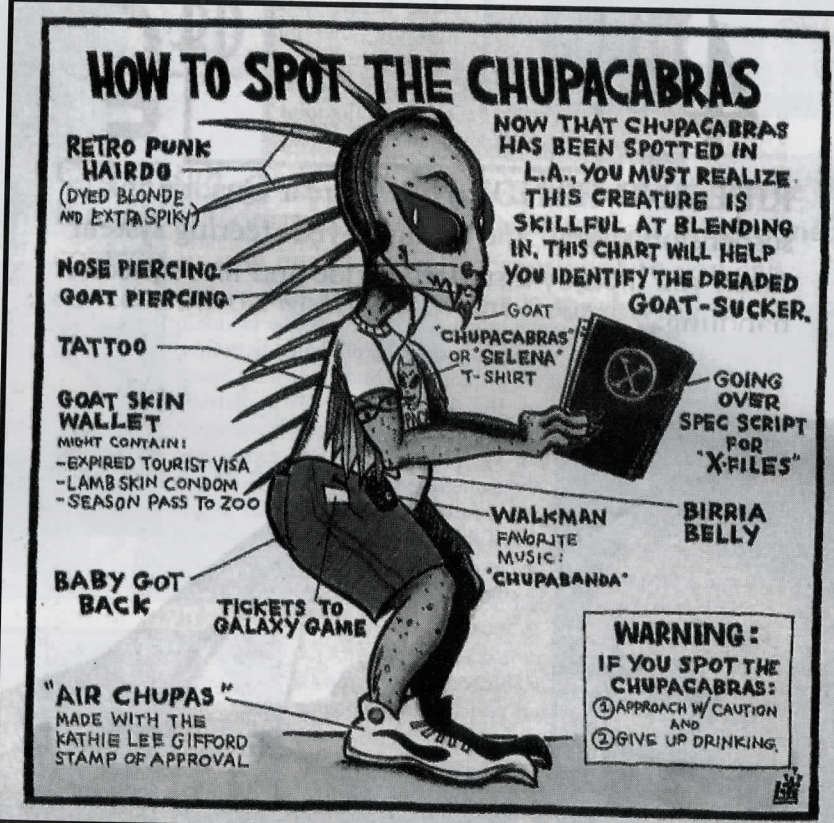
But in case you spot Chupacabras, you might want to follow the advise of Chicano cartoonist Lalo Alcaraz, the creator of L.A. Cucaracha. Alcaraz has created a series of

funny cartoons about Chupacabras. All his cartoons are based on previous sightings of course!

"If you spot Chupacabras," he warns, "approach with caution and give up drinking."

(Pedro Arroyo is a writer and producer for KCPR Radio in San Luis Obispo, California.)

The imagination of a Mexican has no limits. Neither does his/her ability to fantasize.

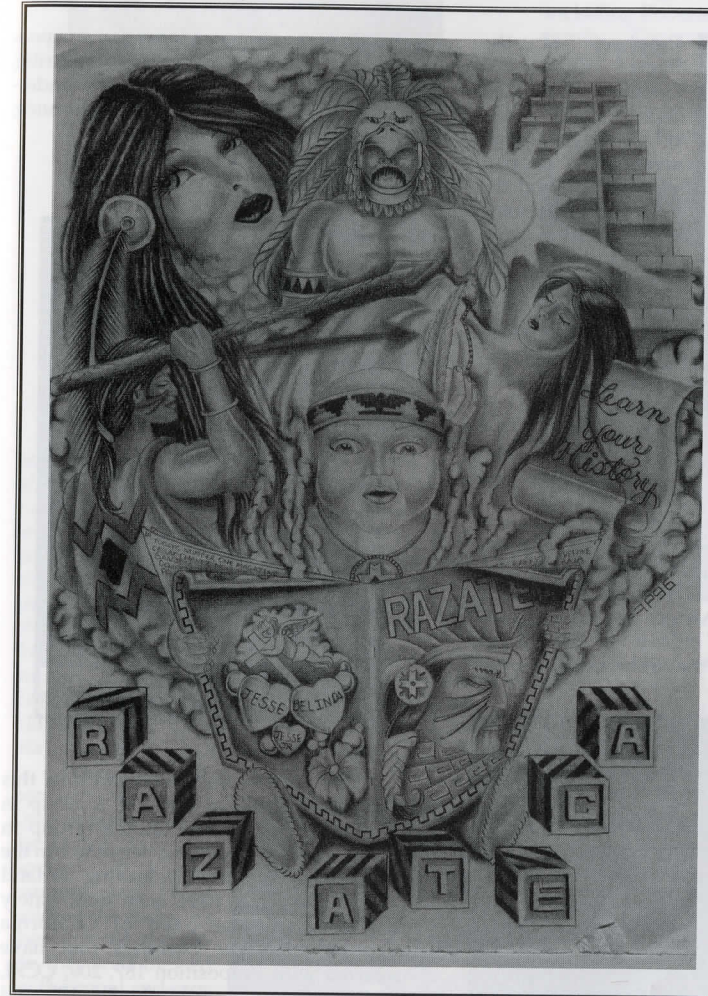


Luis Donaldo Colosio, the P.R.I. candidate killed in Tijuana, Mexico.

The T-shirt includes a funny, yet painful profile of Chupadolare\$. The shirt points out the locations where Chupadolore\$ has been spotted: Cuba and Canada. These are the two countries where Salinas has been since he left Mexico. Chupadolore\$ has recently been seen in New York City as well.

Instead of cows, goats and chickens, the victims of Chupadolore\$ have been the

## Art



by Jesse Perez



by Hector Roseles



by Maria Vargas

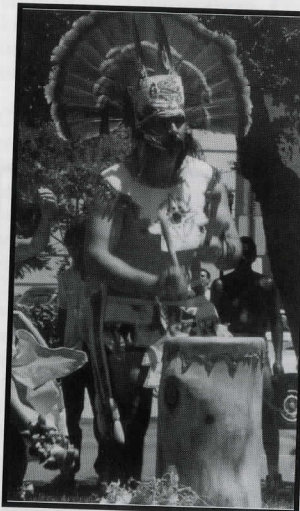


by Chris Carrasco



## Prophecy of Our Gente

by Jennie Marie Luna



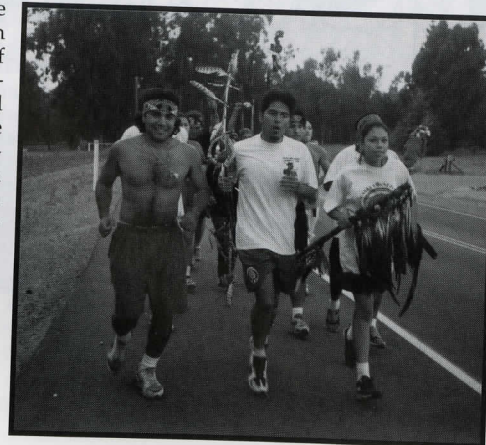
History and Philosophy of Peace and Dignity Journeys.

For many people of the Western Hemisphere, October 12th marks a day of celebration for when Christopher Columbus stumbled upon the shores of the Caribbean.

Then there are the rest of us that find October 12th, 1492 the beginning of the invasion, genocide, and colonization by the Europeans and the destruction of our culture.

As Xicanos, Raza, and Indigenous people, we recognize that there was no discovery because we were already here. There was already an advanced structure of society, culture, languages, and spiritual beliefs. Despite the invasion, we have persevered and rather than mourn what was lost in our culture, we rejoice in the fact that we can "restore" the lost pieces, heal, and rebuild upon a concept of Peace and Dignity.

The Journey of Peace and Dignity begins with the



Prophecy of the Eagle and the Condor. Elders of this continent spoke of the Eagle, representing the peoples of the north and the Condor, representing the south, and passed on the prophecy that one day we would come together and reunite as one.

At one time, our people co-existed on this one land, where there were no borders to divide or differentiate the Indigenous people. They were "one land, one people."

In 1988 a group of Indigenous people in Chicago were concerned with the Prophecy (Eagle and Condor) time that was nearing. This time was marked and recorded on the Sacred Stone Sun Book of the Mexica people. (This calendar is incorrectly known as the "Aztec Calendar" named by the anthropologists that dug it up in what is presently known as "Mexico.")

The Sun Book has time spans of 52 year cycles. The last cycle was nearing its end on October 12, 1992. The new cycle began on October 13, 1992. Within this new Cycle, there would be a time of rebirth of consciousness amongst the two-legged of the world. The Eagle and Condor Prophecy would be manifested in this time.

The group of Chicago organizers had the idea of an intercontinental spiritual run. The vision and prophecies of our ancestors has compelled us all to provide a vehicle that enables us to reconnect to one another through the Sacred Fire and strengthen our connection to

Tonantzin, Mother Earth and Tonatiuh, Father Sun, and to all creation. Peace and Dignity, as a spiritual run, is the vehicle to make us, in the North, Center, and South, whole again.

When the run happened in 1992, at its conclusion, in Teotihuacan, Mexico, a promise to the fire was made that this run-journey would continue every four years for the next seven generations.

Peace and Dignity is a journey

towards compassion and love for our peoples that stretches beyond nation, tribe, border, color, or gender. It means understanding, patience, courage, endurance, and discipline.

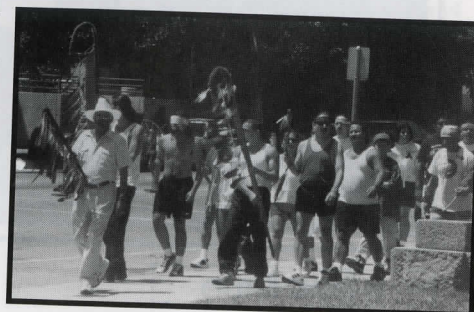
The 1996 Journey



This year marks the second time this run takes place. On May 1st, a group in Chickaloon, Alaska and another group in Tierra de Fuego, Argentina began to run the continent simultaneously, leaving no land untouched. They have been deliberately running along the coast of California because of all the bashings that have occurred with Proposition 187, 209, CCRI, the Riverside beatings by the Sheriffs, and the militarizing of the border.

This run will continue until October 12th when the runners that began in North and those that began in the South will meet in Teotihuacan, Mexico. At this sacred site, they will unite the staff that each group ran with, and fulfill the prophecy of the Eagle and Condor.

On July 21st, San Jose was honored to have the runners pass through and make a quick stop in our city. The runners coming from a sunrise ceremony in San Francisco arrived in San Jose around noon time and were greeted by the Indian Center of San Jose. The people representing the Indian Center greeted them with water and a huge sign that said, "Welcome Runners!" Some



San Jose runners joined the run and led the group of runners down Santa Clara Street to the Plaza de Cesar Chavez where Danzantes and many community members greeted the runners with danza and song. Elizabeth Barrón helped in the organizing of the Danzantes and in getting a place to store the food at Chacho's restaurant. Organizers of the San Jose area were able to provide food for the runners to take with them for the rest of the journey. This was made possible by the generous donations of Rolando Loera of Touch Manufacturing Company in San Jose and the Maya family of Mexico Super in Union City.

When the runners arrived near the Quetzalcóatl statue, the Danza circle was opened up to the runners and those holding the staffs. As they entered the circle, they were blessed by the copal and sage used in the Danza circle to make our prayers rise with the smoke. Benicio Silva, a native from Indio, CA, and a student at the University of California at Berkeley has been running since Alaska. He introduced the family staff (the main staff) to the community of San Jose and explained the importance of the staff to our gente and our familias.

Quick as they came, they were off to continue the run. Many runners from San Jose joined the run at this time and the rest of the community members waited around with the Danzantes as a second group of Peace and Dignity runners were on their way into San Jose.

The first group of runners that left San Jose, continued on the route passing Parque de la Raza de Paz. At this park, many homeboys and homegirls joined up with the run along with Enrique "Henry" Dominguez of Barrios

Unidos to commemorate the life and recent death of Moses "Pops" Cordero. Pops was a friend and father figure to many of the youth in the community. They ran in his honor and made the run to Morgan Hill.

In Morgan Hill, more runners joined up including Roberto and Laura Castro and their family. The run continued through Gilroy where Mechistas, including Joe Vela, high school youth and others joined and ran the whole way to San Juan Bautista.

In San Juan Bautista, a ceremony was led by Sonne Reyna.

Following the ceremony, the organizing group from Watsonville including Luis Angel Alejo and family, Mechistas, Brown Berets, Danza group White Hawk, and other community members and organizers provided a



place to stay for the runners. The next day many of the runners went to the Temezzal (sweat lodge) in Las Lomas and participated in a sweat led by Guillermo Aranda. The ceremony was followed by a meal cooked by many of the young Watsonville Organizers.

Following the meal, the runners ran from Las Lomas to the Plazita in Watsonville where Danzantes greeted the runners in a ceremony and sent them on their way to Indian Canyon in Hollister, where the runners would spend two days of retreat and revitalization. Indian Canyon, an Ohlone Reservation, is a place where one is the closest to nature as one could possibly get.

On a personal note, I joined the run from San Jose to Indian Canyon, I must share that it was one of the most powerful and life-changing experiences that I could have ever been a part of.

On October 12th, when the run arrives in Mexico, take a moment to stop and think about the prophecy that we must all live out. The unification of the North and South (Nortenos and Sureños as well) is not so far from our comprehension or reach. I, as we should all, continue to send our energy and prayers in the direction of the runners and look forward to the next Peace and Dignity run in the year 2000.

Con Paz y Dignidad Siempre.... The journey continues everyday of our lives. c/s

For more Information or if you would like to take part in Peace and Dignity Journeys 2000, write: P.O. Box 1865 Tempe, Arizona 85280, ph. (602) 966-8714

### RAZA MARCH Fundraiser Held in Los Angeles

In order to raise money for the October 12 march to Washington D.C., the One Stop Immigration and Education Center hosted "Get On the Bus," at the CSO Auditorium (Los Angeles) on July 28, 1996. The musical and artistic talents of Aztlan Nation, Aztec Generation, Maria Fatal, Culture Clash, and Jose Montoya were present to lend a hand and help advance the movement.

Sergio Zenteno, one of the organizer's said the event was held to bring together both young and old people, raise the communities social and political awareness and to showcase emerging raza musical and visual talent. As an immigrant himself, coming to the United States at the age of 19, Sergio understands deeply the plight of the immigrant under the current anti-immigrant hysteria that is sweeping the country and wants to change that.

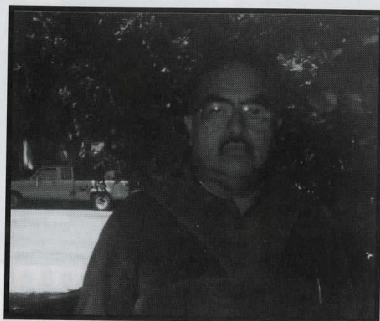
Juan Jose Gutierrez, director of the One Stop Immigration and Education Center, began the event by giving an overview of the March and its objective. The October March has seven demands of which it wants to bring to the nation's attention. Some of those demands include defending Affirmative Action, free medical care, human and constitutional rights for everyone, and setting up citizen police review boards due to the rise in police harassment and violence.

by Eduardo F. Lopez





# Feria Mexicana 96



by Henry Dominguez

Can you imagine? The first Mexican Fair in the USA and it's going to be right here at our own Santa Clara County Fairgrounds, on August 31, 1996 in San Jose, Ca.

I was born and raised in San Jose and used to go to Franklin McKinley School located next to the Fairgrounds, and we always used to look forward to going to the County Fair. I would ask my father to take us to the fairground to see the horses, cattle, fireworks and of course the rodeo. My father would start to tell me stories about the Jaripeos (Mexican Rodeo) with bull riding, bareback riding and trick-ropers, and that the first cowboys were Mexican charros and vaqueros that started from way back since the "Cacique" era, (late 1700's early 1800's).

Mr. Moreno, reminds me of my father, that he also has a strong commitment to our Mexican Culture. He would say "People without a culture is like a tree without roots". Even the Feria's theme is inspiring "Alegría de la



Cancion Mexicana" (The Joy of the Mexican Song). I met Mr. Moreno twenty three years ago, when a lot of violence was at the fairgrounds, and the chairperson

Mr. Couchman of the Board of Directors asked the Confederacion de la Raza Unida, What can we do about trying to make the fairgrounds a better and peaceful place for the people to feel safe and enjoy the events that take place there? I also remember noticing there were no Mexican events, and the burritos that were deep fried, sold by the Carnival, damn we could better ones at Taco Bell.

Manuel Moreno was the only Mexican person representing the Santa Clara fairgrounds at that time, he had a contract as a concessionaire to promote Mexican talent such as "Little Joe & La Familia, Freddie Fender, and many more Mexican artist.

Once again our path met at this year's fairground events. Feliz and Fermin from Radio Aztlan KSJS and I were setting up media support for the fair and we saw Manuel there, and he wanted to talk to us about the first Mexican Fair.

He'd like to give Radio Aztlan a Chicano Broadcast Station 90.5FM a chance to have a stage so we can promote other Chicano Mexican artist at the fair and also interview some of the main artists that will be performing. Manuel cares about these people and

feels strongly about bringing a traditional renaissance "Mexican Fair" inviting all the people from different race and culture to share the

richness of our culture. He is also inviting all non-profit organizations that are servicing Mexican people to set up their own booth free of charge and

Chicano

Mexican artist that would like to show their work. If everything goes well, next year Linda Ronstad promises to attend. We're hoping that all will attend and witness this historical event.



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"Alegría de la Canción Mexicana"

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MARIACHI REYNA de LOS ANGELES  
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MARIACHI JUVENIL SOL de MEXICO

MARIACHI SOL NACIENTE

BALLET FOLKLÓRICO MEXICANO  
de Carlos Moreno

MEXICAN FOLKLÓRICO DANCE COMPETITION

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PASO FINO HORSE SHOW

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# La Mujer

## MELA-SI: MOTHERS OF EAST LOS ANGELES - Santa Isabel



by Maria Rusbi Vargas

*"All these efforts and triumphs are what keep our community united, strong and proud."*

For those of you who have never been to Los Angeles, the stories that have so far defined this awesome city are probably disturbing to you as far as crime, drugs



and street-life goes. On the other hand, the brighter side, Los Angeles has probably also created (in your mind) a fanatical world of adventure and entertainment. But there is another part of LA that is so often unmentioned. Hundreds of organizations, associations, clubs and groups (with their own agendas for improving social conditions), validate this city's

ethics if "strong community."

MELA-SI (Mothers of East LA) is only one of the myriad of community founded organizations whose purpose is dedicated to the improvement of the Chicano community of LA. During the 12 years of its existence, MELA-SI has accomplished more than enough to be recognized as a vital organization for Safety awareness. Beginning with its first battle in 1984, to prevent the state from constructing a state prison in the neighborhood of Boyle Heights, a subdivision of East LA, MELA-SI has remained loyal in its commitment to serving the community. Following the accomplishment of not only defeating the State Prison proposal, but having a Bill passed that would ban any future construction of State prisons in the Los Angeles County, MELA proceeded to its next project. In 1987, in relations to the LANSER PROJ., MELA made it possible to keep a waste incinerator away from the community. That same year, MELA-SI collaborated with other community leaders and companies to push for the discontinuation of a city plan to build an oil pipeline that was to run 3 feet directly beneath a neighboring Junior High school.

The list of MELA-SI awards and recognitions for promoting community safety is "hela" (for those of you in northern California) lengthier with victories ranging with any-

thing from battles against Oil pipelines, Waste incinerators, Toxic incinerators, and Malathion spraying, to Lead poisoning in water. MELA-SI resume continues on to show Child Immunization Projects, Youth Jobs, Partnerships with other

organizations, Water Conservation Programs, and even College Scholarships for inner city youth.

Now, you are probably trying to find the connection between all the above and a women's organization founded by a group of mothers. It isn't surprising to find out that the driving force behind Sr. Juana Gutierrez, Founder of MELA (and mother of three), was the safety of her children. Mothers of East Los Angeles - Santa Isabela, because it was at the Santa Isabela Catholic Church were these women first indulged in this idea with their strong faith for the guidance of their actions, and Mothers, because these women are just like any mother who would do anything in her power to protect her children from the dangers of this world.



# La Mujer

## Hijas de Tonantzin

by Irene Sarrano

Hijas de Tonantzin was founded in October 1991, by Xicanas involved in MEChA at CSU, Fresno. They joined together to build relationships based on friendship, mutual commitment to nuestra gente, our mother Tonantzin, and our struggles as mujeres. The goal of the Hijas was to empower and give birth (XINACHTLI) to future Xicana leaders through emotional and political support, but most importantly to learn our indigenous identity.

Xicanas have historically been in the forefront of the movement, yet we are the last to get recognition for our hard work, dedication, and love for our people. Often, our young mujeres may lack the confidence or the supportive network essential to accomplish their goals. Hijas hopes to remedy this situation by providing mujeres a mechanism for self-determination. Through emotional support, we would be able to discuss issues de la mujer that are often times painful and difficult. Through political support, we have helped each other understand the politics of being a Xicana in our community, in the movement, and how to deal with the frustrating barriers we must encounter. Our identity as indigenous people must be one of nurturing our mind and our soul. We have found that our strength lies in one another and the spiritual guidance of our mother Tonantzin. We chose Tonantzin because of the role she plays in our community and the power she represents to all of us.

### Dedicated to the Hijas de Tonantzin

(Wendy, Rosie, Norma, Stefanie, Irene, Diana, Mayra, Irma, Latina, Melissa, Dana, and Miracle)

Not yet Knowing who She was  
or what She would represent.  
We came together in search of Her.

She engulfed are soul and enticed our heart.  
She gave us a reason to be proud women.

TONANTZIN came as a symbol  
of our people's arising.  
Giving our people the strength to overcome  
and the will to live.  
She is the reason for our survival.  
to Her we pay tribute.

Las HIJAS de TONANTZIN  
are Her warriors.  
We, the tools of the battle  
fight with great pride.  
Defending Her Children  
is the reason for our existence.

TONANTZIN is our mother and spirit leader.  
Her vision gives us hope.  
We will live a life of sacrifice  
so long as her children wail.

Our pilgrimage to Tepeyac  
es por nuestra promesa.

Nos luchamos por sus sueños.

Poem by Richard Soto is a Counselor at  
Tracey High School, Tracey, CA, for 20 years





# Roots Radical

Roots Radical  
by: Octavio De La Rosas

It all began on a lonely Summer Sunday afternoon. The bus ride from East Palo Alto to Belmont was an hour and a half. Two buses, one transfer, and a twenty minute layover at the Stanford Mall in Palo Alto. I was a thirteen year-old closet punk ready to be planted with the seeds of non-conformity. Other than working with my parents, this was my first real job. Every day I approached my dish-washing job with vigor and anxiousness.

That summer my mom asked me if I wanted to go to Mexico with her, but the idea of having my own money meant as irresistible power I just couldn't deny. Besides, I thought, I go every year. Who cares if I miss one summer? It sounds silly, but back then I felt the coming of a manhood through a minimum wage job.

Sometimes the 4A bus ride from Stanford to Belmont has no passengers. It was weird being the only one on the bus. After a while I'd pretend the bus driver, Jawrel, was my own snobby chauffeur. For two weeks I'd follow this routine and pass the time on the bus thinking of my first paycheck. Until on a sunny blue afternoon an old man began boarding. Unlike some of the other occasional passengers, who would board for ten minutes or less, he'd ride the bus almost the whole time I was on. His strange habit of staring at me would agitate my financial daydreaming. The bus still felt like a limo, except now, there was a stranger, with whom I didn't care to mix words with. The old man made it a point to always say hi to Jawrel and face me all the way in the back of the bus and wave hello. I'd just nod my head. As much as he intrigued me, I felt some fear in his presence.

Then on a lonely Sunday afternoon, the old man decided to walk all the way to the back of the bus to sit by me. Usually Jawrel would take off as soon as the old man would hobble to the first available seat. This time though, the old man whispered something to Jawrel, and they both nodded in some secret gesture. As the old man came closer and closer, I'd look harder into the side window. By the time he was within five feet of me, the old man said in a strange Spanish accent:

"Say, you need glasses? That's an awful powerful squint you got there."

"Naw, I'm just lookin'."

I was afraid he was going to engage in some long conversation. It was bad enough that I worked at a retirement home, full of old people that talked about The Great Depression, "Kids in my day..." and how soda pop used to cost a nickel; now I had to ride for forty-five minutes with a flap blabbing old man.

"You know, you look a lot like my first son," he said. His reference to first, as opposed to eldest son, reminded me of my Uncle Pancho's funny Spanish accent. Revealing this humor would just lead him to ask me more questions, so I'd just politely smile and nod my head. He was different than the old folks at the retirement home. His smile was genuine, not all depressed from having to sit around all day. He seemed very vigorous. His lips reached from earlobe to earlobe, causing his shiny hazel

eyes to disappear behind the thick layers of wrinkled skin.

"Yep, my son even had that eager look you do."

"It's my first job. Dishwasher. It's cool."

"Well, I'd think, it's going to be hot. You know with the steamy water. And if it's washin' dishes, it's going to be a cramped little space, you know."

"You've washed dishes?"

"Yep. When I first came to this country in 1967. I had just left Palomar. That's in Peru."

Little things like quickly remembering dates and name of places impressed me. Usually, the old folks have to squint and dramatically ask themselves, "Well, let me see, when was that?"

"So why'd ja' leave?"

"See theese wrinkles?" he'd say, pointing to the deep canals of skin on his forehead. "Well, I've had them since I was twenty-eight. I was a fisherman like my Papa and all his brothers and uncles. Very few fishermen live beyond the age of forty-five. The sun does that to you if your out there long enough. My wife died. I had to leave Palomar, geek!" Everything was the same, yet it wasn't. The sand between my toes made my stomach sick with all theese memories. So I decided to leave before the wrinkles of sadness took over."

I didn't know how to respond to his casual mention of his wife's death. The old man saw my distress and said, "Don't worry kid, death isn't bad. I celebrate death, on El Dia de Los Muertos."

"I thought Day of the Dead was just a Mexican thing."

"Well, my son, Rodrigo, got me into it when he was in college. All his friends were Mexican. I brought my two cubs with me when I decided to leave Palomar. Diego was eleven and Rodrigo was eight."

"I had a sister that died, too. Except I never met her before. She died before I was born. My Mama told me that, she was only a week old. She said I looked just like her. In fact she gave me her middle name, Esperanza (Hope). But I don't tell anyone that. If people tease me about my dead sister's name, I wanna just kill'em."

"I know how you feel, son," the wrinkled old man said with a smile. "By the way, my name is Juan Esquivias."

"Hi, I'm Octavio." We quickly shook hands. His hands felt like smooth skin bricks. I don't know what spark of interest came over me, but I asked anyways. "So where are your sons now?"

"They're both dead," he said with a half smile.

"Aw' shoot, that sucks." I accidentally, said.

"It does, but then again it doesn't. See," said the old man, as he squinted into the air in front of him. "Diego died his first semester of high school. The boy was always trying to prove that he could do anything the other kids could. It was no use, his accent was too theek and his clothes weren't groovy enough, as he would say. The girls, though, were another story. They loved his brown skin and the natural muscle fisherman body he'd gotten from the

Esquivias men. Diego told me how his coach didn't like him for some reason. I asked Diego, "Is it because you're not white?" But Diego never wanted to answer those types of questions. Diego would deny those sort of things happened.

"One rainy day the coach made all the boys run outside because Diego was flirting with a girl that happened to be his niece. My Diego didn't want the boys hating him more, so he volunteered to run the laps by himself. The coach agreed. Later that night, Diego came home with a cold. It turned to pneumonia. Two weeks later he died." Again the old man said this with a look of indifference.

He proceeded to tell me his sad tale, while he pulled out a picture of his beautiful wife and two sons. The picture was tinted yellow to give it an ancient appearance. The beach background and the smile of a happy family in black and white format and glossy shine surfaced, seemed like the perfect icons for melancholy. Back then the old man was bulging with muscles and youth. Diego's and his mother's obsidian eyes pointed up, while Juan's hazel crystals shined straight into the camera.

"He was only thirteen."

"So did you kill the coach? Or sue him, or something?"

"No."

I was left speechless. I knew immigrants were like that, scared of English speaking authority figures. Because I didn't know where I was going with the argument, I didn't pursue the issue any further.

"Now, Rodrigo, that's another story. He was only eleven when he promised me to go to college and take care of people like the coach. But, God thought both boys should be in heaven with their mother. Rodrigo did make it to the University. One day, during a protest in Los Angeles for migrant workers rights, he too died. He was hit in the head with a can of that gas they use."

"What?, First a stupid, racist high school coach, then a riot cop! I'd shoot the him", The old man interrupted my explosion of anger with a loud belly laughter.

"My God, you remind me of my Rodrigo. All that anger for justice. See, Diego choose to run in the rain. I like to think he saved some of the other boys from getting sick. I don't think any of those boys ever forgot him, especially the coach. My boy was smart he could have told the coach to go to hell. But he didn't. God had a plan. Now Rodrigo, that's a little bit different. Rodrigo always had to lead everything. And he never backed down. The cop aimed for him, but I'm sure he didn't mean to kill him. See, son, both boys did what they felt was right. They lived their lives like fire-crackers. They exploded wherever they went. And no one ever forgot them. Their deaths weren't for nothing. If I didn't believe that, then perhaps I should be as mad as you." He ended with a stern certainty.

"So, what, that's it? The cop, the coach, they weren't brought to justice?"

"What justice is going to bring Diego and Rodrigo back?"

"But they have to pay."

"Sure, but who told Diego to run in the rain against his better sense? Who told Rodrigo to face the riot cops?" I couldn't understand why he was trying to calm my anger with his sick logic. "I'll tell you who: their mama."

His religious answer seemed almost superstitious. I couldn't understand how he was just so calm about everything. It even made me mad to see him so mellow speech.

"But I was mad, and for a very long time. It's just that I've had a long time to get over it. God took my boys because they missed their mama. She can take better care of them up there than I could in America. I even used to blame myself, for leaving Palomar. But, if I would have stayed there, then I would have died of my sick sadness. And both boys wouldn't have a mama or a papa." The old man again, stretched his rubber face. "If there's one thing my boys taught me, it's that life is to be grabbed and felt, not just passed by. I wonder sometimes what if my wife would have never died. I can't say I would be happier, because I'm happy now. Catching fish so I could meet an early death like my papa and grandpa, no way man. See, I'm happy now. And my family's happy too, waiting for me."

"Sorry, Juan, I just couldn't live with that injustice."

"Of course not, you're young. The sun broke me in, and my wife's death zapped all the vigor out of me. Tell me, what good would I be to Rodrigo if I would have killed that coach? I'd be in jail and my son would be an orphan. I knew the law wouldn't do anything for an immigrant like me. It was nineteen sixty-nine, and I still could not speak English to save my life. I quit my dish-washing job, learned to read and write English. I was going to protect Rodrigo in America and prepare him as well. I

prepared him too well. And it finally hit me after Rodrigo's death, that God had a plan for me." The old man looked up from his concentrated stare. "Hey kid my stops here. I'm getting off early today. Got a friend to see. But I'll see you soon, okay?"

"Sure Juan. And we'll talk some more."

The back doors squeaked open and clicked shut. The yellow light of the coming dusk made me think of his picture. I never saw Juan again. Even Jawrel didn't know what happened to him. For a month I rode the bus hoping to run into him. Juan had changed my life. There were a lot of lessons intertwined in our conversations. Back then I couldn't quite put them into perspective. I just knew that I had to go the Mexico. The thought of having a dish-washing job enwrapped with the image of the sad, tawny dust-light that filled the bus as I saw Juan Esquivias for the last time, immediately untangled a doubt I had been wrestling.

I called my mama and she paid for my bus ticket. I quit the dish-washing job that only produced two-hundred and thirty dollars for six weeks work. On the ride from the Bay Area to Torreon, I was haunted by my conversation with Juan. Through the San Joaquin Valley, Los Angeles, Arizona, New Mexico, and El Paso I was battling with the black and white image of Juan, Diego, Rodrigo and their mama in Palomar. I thought of heaven and of my sister. Suddenly, it didn't seem so superstitious.

I understood that the void I felt after our talk was because I didn't finish hearing everything he had to say to me, and I to him. I figure that Juan was the pitch fork that struck a crack of light in the tomb of ignorance I lived in. It was up to me to dig my way out.

I could kick myself a million times for never speaking to Juan the first few times I saw him on the bus. Since then, I made it a point to never hold back. So for ten years now, I've been bugging the hell out of every old person on the Greyhounds and transit. A lot of them have great stories. Nothing like Juan, but some came very close. Strangers stories are therapeutic, soul cleansing sessions one can't find in priests nowadays. When I came back from Mexico I still didn't find Juan.

My magazine was initially inspired by him. I figured I'd never see Juan again; so in 1986, I began the first Chi-tavo-bus by writing down all my adventures in a diary as though I were speaking to him. That's what Chi-tavo-bus consisted of back then, scattered sheets of paper smashed in some book beneath all my Playboys in my closet. I had to outlet this inner voice that Juan had ignited.

My narrative is as close to my speaking language as possible. I don't like any sort of proper prose when writing Chi-tavo-bus, cuz I feel it's suppose to be speaking to Juan. So if you're out there reading this zine, this is for you, Juan. And if your not out there, I take it you're with your family, finally. I guess we're the same: Destined to travel before we can truly rest. Thank you for inspiring Chi-tavo-bus. Take care old man.

(Chi-tavo-bus, 751 Laurel Street, #518, San Carlos, CA, 94070.)

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CHUSMA HOUSE PUBLICATIONS

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tion of the main character, Quilaztli, an Aztec scribe and oral historian. He introduces himself to us as he is about to participate in a religious rite along with other Aztec High Priests, Tlaacellel, Yoanizi, Copil and others.

The novella shifts into a third person narrative in which Quilaztli, along with Aztec gods, Tilini, Tleume, and Caudi will participate in a bizarre adventure. Soon, Quilaztli is handed "a quill and parchment and ordered to write" of the "destruction of the natural order of the Indian world." Quilaztli must weave what he witnesses into a chronicle to save the Indian people of today!

What now begins is a surreal, hallucinogenic journey. At one point Quilaztli's adventure reaches the point that: "I was sucked through a vortex filled with gases, pulled through the atmosphere as if I were falling from the sky. Then I passed through a bright, bluish light. On the other side was another world." A bit later, Quilaztli is given his orders by the Aztecs: "Spinning me around three times, Caudi transferred me to a Spanish monastery sometime in the future. It was there that, as an old man, I wrote my history as I had been instructed."

There follows a theatrical procession of historical characters, summoned by the gods and forced to give testimony before Quilaztli so that he may write his history. Spaniards alive 500 years ago are drawn out of purgatory, with their chains dragging the ground, to tell Quilaztli the true story of Colon and his supposed history making voyage. Colon himself is made to respond to the accusations by his detractors. One is reminded of Dickens' "Christmas Carol." But instead of the ghosts of Christmas present, past, and future, Colon is confronted with people he knew during his life, many of whom claim that he was not what is attested to be. Alonso Sanchez, who claims to have landed on Santo Domingo in 1484 testifies that the mysterious island upon which we landed is today called Santo Domingo. During the voyage I kept a chart of the route we had followed. I Alonso Sanchez, pilot of Huyelva, am the true discoverer!"

Even Queen Isabel of Spain herself is called to testify before the Indian tribunal headed by Quilaztli, the other priests, and the Aztec spirits. We travel through time, from the 1400's to today. We travel through space, from Mexico, to the Caribbean, to Spain, even the Canary Island, and the Azores. We visit dusty archives of Spanish colonial records as well as tropical beaches in Yucatan.

The significance of what Quilaztli sees and the task of writing it all down that he must now perform are profound indeed. Quilaztli is shown not only the truth of Columbus but also the sad result of the European conquest of the Americas. "What has happened tonight in this forest is that you and your brethren have seen the unhealed wound that will fester as a sign of injustices against Indian America," Quilaztli is told by Tilini. what you saw, with all its tragedies, was the beginning to end a wrong, like an evil that precedes the good, like the bad deed that precedes the apology."

Sanchez concludes his work with some awesome predictions: a "Great Awakening" of the Native-American people, the end of "colonialism," new societies emerging, a third world war, where other native peoples struggle for freedom in Africa and the Middle East...colonial boundaries that have divided the world will change, and those large republics built on imperialism will collapse upon themselves."

Sanchez clearly sees the setting straight of the Columbus myth as a first step in ending colonialism. No more celebration of Columbus Day any more than the Holocaust would be "celebrated." No more hiding the fact from the history books that what was done in the name of God, manifest destiny, and progress was anything other than rape, pillage, desecration, and rapacious conquest.

Sanchez uses the pathetically decrepit Christopher Columbus to personify the European world's tired lament that what was done to the Native Americans of the Americas was a blessing to proud of. Misery in the native American reservations of North America, rebellions of impoverished Indians in Chipas and elsewhere, and living standards far below subsistence level throughout the Americas for Indian people provide stark evidence that Sanchez's vision is not only long overdue but urgently needed today if we are to begin to heal the wounds of great crime against humanity.

Finally, there has been much discussion lately of just exactly what "Chicano Literature" really is. Sanchez work is unique in style and genre, relevant, artistically done, scholarly, timely, fun to read, informative, and opens up a window of understanding to those who would call themselves politically aware Mexican-Americans. Sanchez elevates the genre to new heights. Not only does it help us to understand who we are, not only does he break new historical ground, but he lays out for us a course of action for the future. By reaffirming the value of historical understanding, Sanchez demonstrates the power of Chicano literature to give direction to the people. Future works, whether fictional, historical, or personal in nature will have a difficult standard indeed to meet. Matching the significance and relevance of The Aztec Chronicles will be a tough act to follow! Chicano literature indeed! Those who would lay claim to this distinction for their work now have a new standard by which to be measured and compared.

Reviewed by: Carlos M. Jimenez

\*Carlos M. Jimenez is the author of The Mexican American Heritage (TQS Pub. #94) a Chicano Studies textbook for High School and Community College Students. He also is a full time high school teacher at Garfield High School in East Los Angeles.

# Pizza, Spaghetti, Ravioli, Lasagna, & More

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| 2 Item       | \$7.25       | \$9.75        | \$12.50       |

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| Angie's Special<br>(Pepporoni, Salami, Mushrooms, Italian Sausage, Anchovies if requested) | \$8.50 | \$11.00 | \$15.50 |
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# Sweet Dedications

**To: Juan Jose Antuna**

Ded: Things will get better so hang in there friend.  
From: Lydia Castillo

**To: A new special Friend in my life Luis de San Fran**

Ded: With just the little things you do seem to chase away the blues. You put a smile on my face and brighten up my days, "That's what friends are for." Stay Sweet  
From: Missy

**To: My sis Monica (Oakland)**

Ded: Good luck with your new born bay.  
From: Your sis Alicia

**To: Huera**

Ded: Thank you for being there for me always.  
From: Lydia

**To: David S. from Hayward**

Ded: I want to make it with you.  
From: Lidia U.

**To: Holly Munoz**

Ded: Hope to see you when we become old ladies.  
From: Laura Castillo

**To: Rodolfo "Dancing Bear"**

Ded: Thank you for supporting RT and our endeavors.  
From: RazaTeca Staff

**To: My Homies in the big NSH**

Ded: Take care on those streets  
From: Lil Man

**To: Jessica Friez**

Ded: Best friends always.  
From: Laura Castillo

**To: Carlos & Pina**

Ded: We hope you guys get married soon.  
From: Your Curadas

**To: Ben**

Ded: Hope we can be more than friends.  
From: Leticia Castillo

**To: My Daddy & Mommy**

Ded: Thank you for being such good parents.  
From: Laura

**To: Las Comadres de SJSU**

Ded: Graduations is comming!  
From: Lidia U.

**To: Alejandra**

Ded: Thank for being a great friend and for always being there.  
From: Your friend Lolita

**To: Lacey Munoz**

Ded: Thanks for being there for me when I needed you.  
From: Lety

**To: All my folks in the LBC**

Ded: I'll be over there soon.  
From: Smiley

**To: Erika**

Ded: Thank you for being my friend.  
From: Lety

**To: Jessica a.k.a. Changa Platanera**

Ded: Gracias por todo. I will always be in your corner. When is our next vacation? hee/hee  
From: Oscar the Grouch

**To: Beatrice (D.V.)**

Ded: Thanks for loving and taking care of my carnal the way you do.  
From: Sandra

**To: Nico**

Ded: Do you believe in love at first sight?  
From: Lety

**To: Manuel & Sandra**

Ded: Let your dreams come true.  
From: Your Familia

**To: Emma, Sonia & Gabby**

Ded: Hope to see you guys again.  
From: Lucy

**To: My Homies (HWD)**

Ded: Don't let no body put you down.  
From: Lok

**To: Lili**

Ded: Siempre seremos amigas. Gracias por todo y nunca te olvides que aqui estoy cuando me necesites.  
From: Huera

**To: Sandra H.**

Ded: Night Owl  
From: Lidia

**To: Willie Cordova**

Ded: Confessing A Felling  
From: Your wife Christina Cardova

**To: My brother Cisco**

Ded: Stay strong you will be out here with us soon.  
From: Your little siter, Lucinda

**To: Alger Sotelo**

Ded: You mean so much to me.  
From: La Lonely Girl

**To: Gisel, Alex, Cerena, Tamimie, everyone in San Jose Ca., Fidel, Chito, Hugo, Arturo, Jimmy, Mario, James, Jerry, and to the Boys doing it Latin Style, Ruben, Jaime, Ben, Carlos, Julio, and the rest of the Acura Boys... You No! Ross, Yolanda, Erica, Mom & Dad, peace to all the Freaks out there!**

Ded: Take care on those streets  
From: Monica Hernandez Andrade

**To: My Daddy Matthew Rocha**

Ded: I love you. Daddy's Little Girl.  
Love: Destiny Rocha

**To: Steve**

Ded: I'm glad we met and went out. You're a nice guy and I hope what ever happens we stay friends.  
From: M.C. #17

**To: Napoleon**

Ded: Well mijo just want you to know I love you & I hope we last forever!  
Love: Celina

**To: Michael**

Ded: I'm your Wife... Forever  
From: Love Always, Your Mrs.

**To: The Two Men in My Life**

Ded: Always Loving You  
From: Bell

**To: Margie**

Ded: I'll always love you!  
From: Fernando

**To: Joe Castaneda**

Ded: I love you forever.  
From: Denise Garcia

**To: Hector Jr.**

Ded: I love you baby and me and you are going to make it.  
Love: Your mom Elva

**To: Desiray and Deanna Mendez**

Ded: I will always love you.  
From: Mommy Patricia

**To: La Familia Carrasco y Perales**

Ded: Family Affair - Keep Ya Head Up  
From: Eddie "LILO" Perales

**To: Chris Carroscio**

Ded: Thanks for being a friend  
From: Lucy Ramirez W/S

**To: My Homegirls Marcella & Monica**

Ded: Hope we stay friends 4-ever.  
From: Your Homegirl Andrea Cedillo

**To: My carnal, Manuel "lil Man" en la Torcida**

Ded: I know how difficult thing my seem as your climbing the hill, but never stop striving on. Chin proudly held high, fist up in defiance, and smile firmly in place. Keep it Real!  
"He's not Heavy, he's my Bother"  
From: Tu Carnal, Smiley de Pittsburg

**To: Willie Cordova**

Ded: Confessing A Felling  
From: Your wife Christina Cardova

**To: My brother Cisco**

Ded: Stay strong you will be out here with us soon.  
From: Your little siter, Lucinda

**To: Alger Sotelo**

Ded: You mean so much to me.  
From: La Lonely Girl

**To: Mike Ruiz**

Ded: "Somebody Please"  
From: Kandi

**To: Nicole my wife**

Ded: Make it last forever.  
From: Rick

**To: Mr. Meza & Little One**

Ded: "Our Story"  
From: Fatima Meza

**To: Cuchenheya (Mrs. P)**

Ded: Thank you for your love. Oh Honey  
From: LILO (Mr. P)

**To: My son Marcus**

Ded: Remember Mommy & baby sister will always love you.  
Love: Your Mommy

**To: Esmeralda Urbina**

Ded: What's up girl. Miss ya.  
From: Cerena

**To: Peter**

Ded: Thanks for being by my side.  
Love: Tammie

**To: Tony**

Ded: I Love You. And miss you lots. Hope are marriage lasts forever.  
Love: Yolanda

**To: Sophia**

Ded: Stay Strong and Homegirlz forever.  
From: Debbie De La Cruz

**To: My Chulo Javier Ponce**

Ded: I Love You and hope we make it. Always and Forever.  
From: Your Lady Salina Leyva de Morgan Hill

**To: David Garza**

Ded: Just wanted to let you know that I love you even though we have bad times. I will always have you in my heart.  
Love: Your Bupas Sophia Mariscal

**To: Carol Silva de Pittsburg**

Ded: You will always find a friend in me, when the chip's are down. "I won't be no fair weather friend."  
From: Smiley de Pittsburg

**To: Carmen Perez**

Ded: I'll always love my Mama.  
From: Your son Jesse Perez

**To: Monica de Hollis**

Ded: I know you are going through some difficult times at the moment, and your mind starts to wonder. Just believe in me because I am coming home to "you".  
"I do love you" & "For your Precious Love"  
From: Richard de Hollis

**To: My baby Talina & my other baby Alfredo**

Ded: If you go, I go, we all go! What's up to all the girls & boys.  
From: Gisel Villarreal

**To: Chon**

Ded: I Love You. Love you always.  
From: Christina Lopez de Morgan Hill

**To: The Chicas - Tammie, Gisel, Alex & Monica**

Ded: What's up Freaks  
Love: Cerena

**To: Mike Ruiz de Solano**

Ded: "Someday We'll Be Together" "I'll Be There"  
From: The one who love you W/S

**To: The Homies de Modesto**

Ded: Eighteen with a Bullet  
From: Snoopes de Modesto

**To: Nooney de Turlock**

Ded: Believe in me always "Starsay Woman"  
From: Lore de Merced

**To: My wife Valentina Garcia**

Ded: You will always have the waves de mi alma.  
"Queen of My Heart"  
From: Your Papito who loves you

**To: Gina Sierras de Pittsburg**

Ded: Carnalita, keep that chin up ans never stop trying to achieve that which you desire, love and miss you. "I'm so Proud"  
From: Your carnal, Smiley de Pittsburg

**To: Mi carnales - Albert "Turtle", Mando, Timo, and Adam**

Ded: Even though I know your all standing tall through all, I want you all to know you can count on me. "Still Waters (Love)"  
From: Tu carnal lil Roy Reveles de San Jo

**To: Barbara de Hayward**

Ded: I've been waiting for a firme hina like yourself.  
"Stay in My Corner"  
From: Snoopes de Pittsburg

**To: David Madrid**

Ded: Happy 2 years - I love you!  
From: Veronica Garcia

**To: Droopy**

Ded: "When Will I See You Again"  
From: Kandi

**To: La Familia Bernal**

Ded: I just wanted to say the "I'll always be your little girl"  
From: Your little Dreamer Yolanda Bernal Ortiz

**To: All my Homegirls of YBG**

Ded: I just wanted to say "Smile Now, Cry Later" "K"  
From: The little Dreamer

**To: The Martinez family**

Ded: Love you always and forever!!!  
From: Susie Nunes "Shy One"

**To: Pablo Ramirez**

Ded: No one could ever love you as much as I do, so remember that I'll always be there.  
From: Erica Kisses & Hugs

**To: My daughters Marjeanne & Nicole**

Ded: I'll be around, now and forever!!!!!!!  
Love: your Mommy

**To: Mike (Droopy)**

Ded: I hope, I'm always in your dreams and thoughts, even when I'm gone!!!  
From: Your Lady — You know who de W/S

**To: Saul David**

Ded: Last summer to say that, I love you and think about you every minute.  
From: Fabiola Gutierrez

**To: Mando Aguiniga**

Ded: I just wanted to say that, I hope we could get together soon and I hope we stay together for a long time. I love you.  
From: Patricia Moreno

**To: David**

Ded: I hope we can stay together 4 a long time and no more fighting. I love you.  
From: Denise Carillo

**To: Huero**

Ded: I miss you a lot and I hope we can work things out.  
From: Monica

**To: Manuel**

Ded: I hope you know this is to you. Will you be there once I'm free? 143, 143, 143, 143, 69, 69, 69- Thanks for being there for me andand I hope in the long run!  
From: The one who blows your pager up!!!!!!!

**To: Marjeanne and Nicole**

Ded: Never give up and everything I do is dedicated to you both!  
Love: Your Mommy

**To: This is going out to my parents Rosa and Ruben**

Ded: Always Loving You.  
From: Calela

**To: Gabriel B.**

Ded: I wish things come out for the best for us!  
From: Angel D.

**To: Veronica (sister)**

Ded: I love you always and I'll miss you!!!  
From: Angel (Sis)

**To: Maggie, Angel, Carolina, Deseree, Alicia, Julie & Sabrina**

Ded: Friends always-remember I'm always here for you.  
From: Monique Martinez (Lifestlyes)

**To: My love Rick Ventura**

Ded: Love Ya Always. Make it last.  
From: Monique Martinez

**To: James Cota**

Ded: Hello Sweetie- Thanks for being so sweet. Don't forget I'm always here for you.  
From: Maggie Castellon

**To: Busy de San Jose**

Ded: Last summer was great & well worth the drama! Remember "Just look over your shoulder" "I'll be there" "Agony & Ecstasy"  
From: Always Rockem

**To: Manuel Montiel**

Ded: "I wanna get next to you"  
From: Bertha Ybarra

**To: Maggie, Monique, Raquel, Alicia, Mari, & Sabrina**

Ded: Friends 4-ever and always sisters, don't forget who your friends are!! You know what I mean.  
From: Angel Delao

**To: All the Homies**

Ded: Let Tmc go to the heart & let nothing else matter. P.S. I Miss you Rizer xoxoxoxoxo  
From: Rockem!!!

**To: My Mom**

Ded: "I'll always love my mamma."  
From: Your son Gabriel Salgado

**To: Ruby Garcia**

Ded: "United", "Baby I'm 4 Reals", and "When We Get Married."  
From: Yours Truly, Shadow de Gilas

**To: All the Homies out there in Gilas**

Ded: "Gangster Paridse,""Only the Strong Survive,"and "It's a Family Affair."  
From: Your Carnal, Shadow de E.S.G.

**To: A Very Special Lady, YOLANDA GARCIA**

Ded: "You got me going in circles,"but,"Look over your shoulder,"and I'll be there, Always.  
"Keep on, Keepin on," Babe.....  
From: GUAMDOG

To submit your dedications or messages, you can write to:

RAZA TECA Sweet Dedications  
P.O. Box 611870  
San Jose, CA 95161

(Please keep your messages short and sweet.)

## RAZATECA Magazine

is looking for talented writers, storytellers, poets, artists, and other indigenous Raza themes.

You are invited to submit your writings, opinions, words of passion or artistic expressions.

Please send them to:

RAZATECA Magazine

P.O. Box 611870

San Jose, CA 95161-1870

email: razateca@aol.com



# Public Notice: Beware of Coors, Our Youth Are Not For Sale!

We the Chale Con Coors Committee, adamantly oppose Coors or tobacco sponsorship of the National council of La Raza's annual conference in Denver. This conference is calling for a "Youth Day" a "Time for Action." Is Coors sponsorship a good example for our youth?

To accept anything from Coors equates to the KKK. Adolph Coors burned crosses on their property in the 1920s. We need to ask Mr. Yzaquirre (President of the NCLR) the following question: Would you also accept dollars from the KKK? Anyone can pat themselves on the back for all the wonderful degrees and accomplishments that they think Chicano/Mexicano, Indigenous, Blacks and the working class, have fulfilled of the sweat, blood and back of our people. Because of these huge sacrifices of our people door of higher education, were opened for some future bendidos. This upcoming conference is to recruit future bendidos who will continue on with status quo. We need to seriously look at the conditions of our people and realize they have not changed but have become worse. The societal ills that plague our people are worse today than they were 50 years ago. The forth biggest industries in the world are prisons. Chicano/Mexicanos and Blacks are the majority who occupy these prisons. the stockholders view us as their biggest commodity. Our youth are being marketed for the New York Stock Exchange for the privation of prisons. The educational system is failing our children while Anglo counterparts are being tracked

into higher education. NASA can send men to the moon, but the educational system cannot educate our children. What is wrong with this picture? When are these politico coyotes and so called "hispanic" leaders going to take a different approach to the solutions and answers to this biased curriculum that continues to instill self-hatred in our youth and places them in jail? When are they going to defend the communities and the future of our youth? Our community of Denver has been poorly served by these folks. We cannot correct the problems affecting our youth until we clean house at all levels. We are asking that our community organize and use the power of our vote to reward our friends and punish our enemies by driving them from political and leadership positions that continues to defend the status quo.

It is not repulsive enough that their conference should be sponsored by a beer company, but it is to be sponsored by a corporation that has a long history of oppression toward Chicano/Mexicano, Blacks and the working class. The Coors family derives the bulk of its wealth from the working - and middle-class people who purchase Coors beer products. The Coors family, through its political operations, then uses its share of the profits from these beer sales to perpetuate and encourage regressive governmental and social policies that serve only the narrow interests of a handful of the very wealthy in this country. That the Coors family can cloud this reality is due to the Coor Corporation's high visibility advertising campaign that targets our youth. Some Coor critics questioned Coors' conservative past, but they

should have questioned their ultra-right wing present practices. The Coors' family views on English Only, anti-union, immigration and many other conservative causes are well documented, [Read The Coors Connection]. Recently Coors has met with few ihipanici individuals concerning Coors' sponsorship of this conference. To think that one meeting with Coors will change generations of the Coors' family racist views and practices are naive. We challenge Peter Coors to dispute any of these facts.

This conference is elitist due to its prohibitively high registration fees and a lack of communication with grassroots communities and community organizations. We will not participate in the conference and we will continue to boycott Coors and expose Coors at every level. We are asking for your support and solidarity in our struggle and the continued boycott of Coors products and events. Please examine the facts that we have presented to you.

The next question we need to ask ourselves is: Should we plan a massive boycott against Coors?

Chale Con Coors Committee  
P.O. Box 8901  
Denver, CO 80201  
433-3730 \* 433-7479 Fax

## ACTION ALERT

The Center for Community Cultural Activism of San Jose, Inc. (CCCA)  
El Teatro de los Pobres  
14271 Story Road, San Jose, CA 95127,  
408.254.3878

### FIGHTING BACK AGAINST ALCOHOL PROMOTIONS AND TARGETING OF LATINO CULTURAL CELEBRATIONS

Dear Friends,  
On behalf of the CCCA-El Teatro de los Pobres, we are writing to invite you, or a representative from your organization, to join us in calling for the following boycott:

BOYCOTT THE PURCHASE AND CONSUMPTION OF ALL ALCOHOLIC BEVERAGES DURING THE 3-DAY CULTURAL

CELEBRATIONS OF SEPTEMBER 16, 1996 AND CINCO DE MAYO 1997.

Alcohol is the number one health problem of Latinos in San Jose, Alcohol-related problems contribute to the growing incidents of violence, crime, drunk driving deaths and breakdown within the family.

The Health and Safety of the Latino community is under attack by the Alcohol companies who have woven themselves into the very fabric of our community.

These companies donate large sums of money for educational programs, scholarship funds, bilingual newspapers, and cultural celebrations as a guise of generosity and philanthropy. They are in fact contributing to the undoing of the health and safety of the Latino community for the purpose of making money.

Many Latino service organizations fall prey to these sponsorships from the Alcohol Industry who exploit our cultura by targeting September 16th and Cinco de Mayo Celebrations as the opportunity to urge more sales and consumption

of alcoholic beverages in the Latino community.

Latino health and safety is further compromised with celebrity endorsement deals which offer Latino service organizations increased funding for increased consumption within the Latino community during our cultural celebrations.

Therefore, please join us on August 29, 1996 at 11:30 a.m. - 1 p.m. at The National Hispanic University-Auditorium, 14271 Story Road, San Jose, CA 95127 to kick-off our city wide campaign to fight back against alcohol promotions which target the Latino community during our September 16th and Cinco de Mayo Celebrations each year. We will make a short presentation and provide informational packets for the media and the community leaders in attendance. Please call and confirm your attendance! Call Felix Alvarez at 254-3878. Snack and beverages will be provided.

Sincerely,  
Felix Alvarez



Shirt Color: Natural  
\$12.00 small-extra large  
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Style#96108

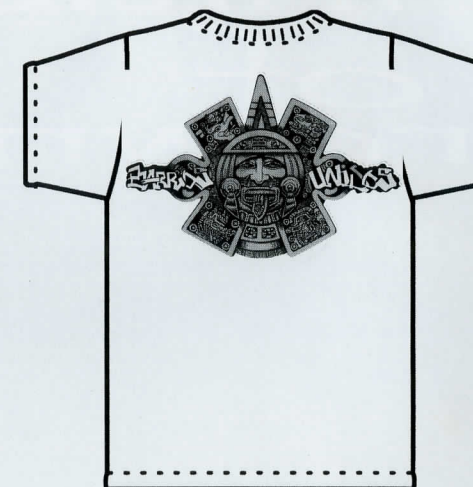
### Purple Eagle



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## BU WEAR

### Aztec Sun



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